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# The Holdens of Hartwick

THE FUTURE LIFE  
LIFE FOR MANY OR FOR FEW  
NATIONALIZED THIRIFT  
WAR AND THE SCHOOLS  
AND OTHER PAPERS

BY  
Stephen & Jonathan Holden  
and Other Holdens of the  
Hartwick Clan

ARRANGED  
BY  
JONATHAN HOLDEN

CENTENNIAL (2ND) EDITION

OTSEGO PRESS  
COOPERSTOWN

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CAPT. STEPHEN HOLDEN  
WASHINGTON, 1865

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**By Jonathan Holden**

The observant reader might infer from the contents that the Holdens of Hartwick seek to eat their cake and yet have it too by accepting the tangible benefits of the "automatic-machine" age while at the same time seeking to salvage some of the psychological milieu of the age which it is supplanting. In the previous era books, like most other things, were handmade and flavored with the maker's personality. Now, few may care whether the type was set in London or Kingsport, or whether the pressman was born in Concord or Hong Kong. Yet there are still a few collecting bookbonds who quickly seize old books hand built by East Aurora Roycrafters. So then, instead of the usual, secretive, "Made in America," we release the following confidential details:

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## FOREWORD

“Grandfather’s Scrapbook” had suggested itself for the title of this compilation which consists principally of letters and papers written by various members of the Hartwick clan of the Warwick tribe of Holdens, but more particularly of matter salvaged from the scrapbooks of Stephen Holden of South Hartwick and Sherburne, who was an industrious compiler of such books. For a half century he preserved clippings of newspaper and other printed matter which seemed to him of value, including many articles written by himself. Much of this was of interest to him because of some personal association but some of it should be interesting and profitable to his descendants if not to others. Extracts from these scrapbooks form the nucleus of this collection. The title mentioned might, however, be misinterpreted by the younger generation in a sense unjustly disparaging to the contents.

Leaving Elder Pattengill’s “Select School” in 1848, at the age of sixteen, Stephen Holden taught district schools for the next three winters. The farmers of eighty years ago had little money to spare for school purposes so that wages were low and the teachers were often just old enough to have learned the pedagogical art by observing how the school was conducted in which they were pupils. This may have provided crude instruction for the students but it was naturally of marked effect upon the mental orientation of the teachers. While their minds were still plastic, they ceased to be part of the flock of boys and girls who faced the blackboard and instead each became himself the shepherd of a human herd. The young teacher had to readjust himself to a new attitude of mind as the manipulator of other





youths. Such an experience tended to engrave upon the mind a standard for measurement which made educational values a prime test in decision affecting expenditures of time or money. After leaving college, Stephen Holden again taught but this later experience probably had less effect upon the set of his mind because of his greater maturity. With this background, it is not surprising that his letters and papers reveal him to have been strongly imbued with the educator's point of view throughout life. His writing was largely didactic. In preparing his scrapbooks, he may have hoped that the younger generation would find some of this material useful. His opinion of the importance of turning youthful minds from trivial things to those of higher value is suggested in the following letter:

EDITOR SHERBURNE NEWS:—Rev. William Queal whose death was noticed in the last number of the News, was a man in whom circumstances led me to take considerable interest. My former place of business at East Worcester, was in his native town. In taking the census in 1870, I visited and interviewed his father, then a very old man, of whom it was a current saying among his townsmen that he had produced more brains than any other man in Worcester. His name was William C. Queal, and he was a native of Ireland. Many Irish, both Protestant and Catholic, settled in Worcester about three-quarters of a century ago, long before the great tide of emigration from Ireland set in. William C. Queal had eight sons, of whom four became Methodist ministers. Three of the brothers were of the General Conference at the same time. Robert, a lumber merchant,





chant of Chicago, and Revs. William C. and Luke C. of this State. The notable thing about the Queal family was the excellence of the home education. The father insisted that the conversation of the family should be on worthy themes and that what was said must stand criticism. Rev. William C. Queal was not as brilliant a speaker as some of his brothers, but throughout a ministry of more than forty years he bore a character which for wisdom and goodness had few equals.

Sherburne, March 8, 1888.

S. H.

Benjamin, youngest son of the seventeen children of Thomas Franklin, said of his father: "At his table he liked to have as often as he could, some sensible friend or neighbor to converse with, and always took care to start some ingenious or useful topic for discourse which might tend to improve the minds of his children. By this means he turned our minds to what was good, just, and prudent in the conduct of life; and little or no notice was ever taken of what related to the victuals on the table, whether it was well or ill dressed, in or out of season, of good or bad flavor, preferable or inferior to this or that other thing of the kind, so that I was bro't up to such a perfect inattention to those matters as to be quite indifferent what kind of food was set before me, and so unobservant of it, that to this day if I am asked I can scarce tell a few hours after dinner what I dined upon. This has been a convenience to me in travelling, where my companions have been sometimes very unhappy for want of a suitable gratification of their more delicate, because better instructed, tastes and appetites."





If the minds of the young are capable of being molded to the extent now claimed, then the opportunities for influencing behavior which family life affords should be fully exploited. Each family group has its own peculiar needs and opportunities and should benefit by having its own family book in which its more important papers are preserved.

The linotype and other improvements in printing make possible, at small expense, a book, intermediate between the family Bible with its meagre record of births, marriages and deaths inserted between the Old Testament and the New, and the large genealogy which includes all of a family name who are related even beyond the tenth degree of kinship.

Any custom which tends to promote the survival and extension of a superior family deserves cultivation. The practice of compiling, each half century or oftener, a record book for such a family, containing pictures and accounts of persons related to about the third or fourth degree of kinship should help to promote group consciousness and a desire for worthy achievement which might transform a mediocre family into one of dynamic progressiveness.

Some of our students of "religio-sociological" problems might do well to examine the hypothesis that the opportunity exploited by such a book as "Science and Health" can be utilized by the deliberate elaboration of other books each calculated to meet the needs of some special group and stimulate it to develop its latent powers of accomplishment and expansion. The single book "Science and Health" may have enriched the lives of a million men and women who have found





its message satisfying and sustaining, but perhaps ten thousand books, each accepted by a single hundred as their rule and guide, might by time's process of elimination and survival be of greater permanent value to humanity in its efforts to save itself from the ineffectiveness or even decay and annihilation which some say is civilization's threat. But such a book need not be handed out as final, infallible and unchangeable but could be a series of reprints evolving and perfecting the recipes of members of the group for better and more ample life. The light, frothy portion of such books could be skimmed off in latter issues and the harmful sediment allowed to settle. So thru the alchemy of time, mature reflection, marginal notation, and the criticism of readers, there may remain to be syphoned from the middle something which if not more precious than gold, finer than rubies, or full of pearls without price, will yet be better than what went before. We now think evolution is nature's working plan.

"A code for our behavior toward food and work and play and all the sundry other things that fill our every day" cannot with permanent success be handed down "*ex cathedra*" to serve for all time without change.

The matter assembled has been divided into two volumes, one entitled "The Cult of the Clan" while the other, containing more personal data, is entitled "The Holden Commonplace Book."

JONATHAN HOLDEN

408 BEDFORD ROAD,

PLEASANTVILLE, N. Y.

FEB. 23, 1930





## NOTES

Footnotes which might lure the reader into losing the impetus of the continuous flow of the main text have been avoided. Any notes explaining or amplifying the text, together with afterthoughts and matter obtained too late for insertion in its appropriate order will be inserted at the end of the article or book, with a reference to the page to which the note relates.

### 1. THE CLAN

A writer on China has suggested that the clanishness of the Chinese and their ancestry-posterity "worship" is of social evolutionary origin. China has always been subject to periodic famines. When these have occurred, those Chinese who were the most clannish tended to survive, while of those among whom, to a greater extent, each man and family, looked out for itself, a greater portion perished from starvation. After thousands of years of competition in the struggle for existence, those who recognized the claims of cousinhood to the second, third and fourth degrees, would tend to displace those who did not.

A similar condition existed thruout Europe prior to the development of modern industrial organization. Cousinhood of the second and third degree, was there also regarded as a very important relationship. Polish immigrants, for instance come here with similar ideas but upon their arrival a change in social organization progresses with great rapidity under the influence





of American opinion, and the factory system of industry. The bond of cousinhood begins to weaken after the Poles have spent some years of life in American boarding houses and have moved rapidly from town to town. Most grandchildren of Polish emigrants would probably be ashamed to admit that they regard such a relationship as that of third cousin as being of the slightest importance.

Only time can tell whether this particular result of the factory industrial system will in the end promote social wellbeing or injure it. Some may welcome it; to others it may cause anxiety. Logically there should be a division in conduct between Americans whose opinions differ on this important question. Many will think it best that individuals lead their lives untrammelled, by considerations other than those affecting their own well-being and the well-being of the nation to which they owe political allegiance. Those of the opposite belief will tend to adhere to sects or organizations in which there is emphasized the importance of the family, the clan, cousinhood and consanguinity as realities of life to which consideration should be given by the individual in determining his conduct and the general tenor of his life.

Some scientists believe they see a parallel between the evolution of species, such as the horse and the course of man's social evolution. Conklin apparently holds the opinion that conscious control may play a part in future evolution altho he concedes that it has been unimportant in the past. May we not hope that such a venerable institution as the clan may here and there sur-





vive in the coming age of increasing uniformity even tho generally discarded?

Just before the bison became exterminated, steps were taken to preserve a few specimens in protected areas of safety. Now the muskox seems to be in danger of extinction. We may rejoice if it is possible by conscious control to prevent this without laying ourselves open to the charge of disloyalty to humanity because we admire and preserve a few of these animals. Perhaps at some future time it will be found that they will be useful to man in ways for which no other animal would serve.

So among social institutions, it might conceivably happen that thru some error in organization or habits, the whole human race might become extinct except a single group which differed from the majority, in opinion or habit.

Many benefits have been secured thru the factory system which inaugurated this era of urban life. As a result, many of us enjoy happy lives who could not have existed at all under the old "Normal Social Life," as described by Wells. Others must have lived in poverty during the age of hand production. Nevertheless, it may be safer, while pursuing the present path of industrial development, not to burn all our bridges behind us by discarding always and everywhere, that state of mind which, under the old order, emphasized the tie between the members of the family and the clan. A diversity in this respect should afford a comparison tested thru a long period, in viability, between those cults which encourage a reasonable spirit of devotion to the clan and those which tend more toward that social





fluidity and individualism which are becoming normal American characteristics. If this diversity results in an unconscious competitive struggle for survival and expansion between clansmen and non-clansmen, it will, at least, not entail mutual slaughter and destruction as did the inter-tribal wars of our ancestors in early ages. Such a competition need not shock the religious or moral belief or offend the refined taste of the modern man or woman.

In "Science and Good Behavior," 1928, H. M. Parshley, quoting Wiggam, says:

"The shrewd and intelligent, the thoughtful and far seeing are for the most part beyond control by legislation and social taboos. They do very largely as they please. They also do the best part of the world's work or at least see that it is done, and they provide all of its important ideas. All they need to make life successful and happy is scientific knowledge for they have intelligence, and, in the vast majority, that well disposed attitude which Bertrand Russell calls 'benevolence' and looks for so anxiously as he scrutinizes our technological civilization. For these a scientific ethics is not only possible, it is absolutely necessary. \* \* \*

Our college graduates and our intellectual and business leaders are passing away but *not all of them*. It is highly probable that only those are vanishing who are not gifted by nature with the one supreme capacity for adaptation—the adaptation of reproducing their kind amid the conditions of civilized life. Those who are adapted to this vast new change in environment, this change from the jungle to polite environment, from the





wild, hunting fighting stage to the economic and cultural struggle for existence—these are surviving; they are carrying on and will furnish the hereditary foundations for a new and greater race. \* \* \*

The fool, when even he, can prevent the reproduction of his own stupidity, will as never before, perish by his own folly, and his breed will vanish with him.”

Said Conklin of Princeton in the Yale Review, “Finally, the lesson of past evolution teaches that there can be no progress of any kind without struggle; in physical evolution thru strivings for freedom and enlightenment; in social evolution, thru the conflict of social instincts and ideals with antisocial ones. The improvement of the human race, if not the further evolution of man, will depend in part upon enlightened human effort. To us it is given to co-operate in this greatest work of all time and to have a part in the triumphs of future ages, not merely by improving the conditions of individual life and development and education, but much more by improving the ideals of society and by breeding a better race of men who will ‘Mould things nearer to the heart’s desire.’ ”

“What the distant future may hold in store for the human race we can only guess. It may be that the entire race will become extinct and leave the dominance of the earth to other living things. Altho this has been the history of many dominant species in the past, it does not seem probably that it will be the fate of man, for he is able to adapt himself to changed conditions to modify his environment, and to control his destiny as no other creature that has ever lived on the





earth has been able to do. If conditions of life should ever become so adverse that the entire human race should become extinct, we may probably assume that all other higher animals would also perish."

"It is possible that the entire race may suffer retrogressive evolution and return to a less highly organized condition. Many other types of animals have passed the climax of their evolution and have declined, and their degenerate representatives still survive. But in these cases other forms better fitted for survival have taken their places, and progress has continued in other lines. Intellectual and social evolution has reached a climax in man, and it has so greatly increased his control over himself and his environment that it seems scarcely possible that it will universally and permanently decline and be replaced by less adaptable and less efficient characters."

"Perhaps in future ages the progressive evolution of man will continue, somewhere and somehow. If higher species of man evolve in the future, it is not unlikely that this will occur, as in the past in connection with great secular changes, over which man has no control, such as the rising and sinking of continents, the formation of deserts or mountains or oceans, or changes in climate comparable to the glacial and interglacial epochs, during which human evolution made such wonderful progress."

"In the present conditions and tendencies of the human race, in the contest between progressive and retrogressive forces, we see much cause for anxious concern, but thinking on the distant past and the boundless future creates a feeling





of detachment and of philosophic calm like that of the dwellers on Olympus. We cannot see clearly the next scene, we can scarcely imagine the next act, and the end of the great Drama of Evolution, if there is to be, an end, is a matter of faith alone."

J. H.

## 2. SCRIPTA MANENT, VERBA VOLANT.

### Voltaire's Talk Is Naught.

Durant says that the brilliant conversation for which Voltaire was famous thruout Europe is of no value to the world of today, for "Scripta manent, verba volant." Written words remain while spoken words fly away. Voltaire's spirit is transferred to mankind of 1930 by his ninety-nine volumes of printed writings which remain a mine of stimulating reading.

What is true of the talk of the great seems true also of the common man tho on a vastly smaller scale. Grandparents have few opportunities to discuss with their grandchildren the less transitory things of life. These require a fitness of time, place and age which comes but rarely. Ideas committed to paper may be examined at that fit time. First they may be glanced over with indifference. Years later under the stimulus of a maturing mind and the experiences of life they may be sought out again and read with keen interest.

Since some of the Holdens of Hartwick have been charged with bookmindedness, an extract in defense of reading from an address by Lord Chief Justice Hewart in 1929 at the house warming of the New Athenaeum at Liverpool follows:





“But what an appeal it is! Is it not Walter Savage Landor who reminds us that, just as the noble mansion is most distinguished by the beautiful images it retains of beings passed away, so also is the noble mind? And does not Macaulay speak of books for all the world as if he were speaking of Lancashire men, as the old friends who are never seen with new faces, who are the same in wealth and in poverty, in glory and in obscurity?

There is indeed no limit, save only the limit imposed by the individual imagination, to the joy and satisfaction which may be extracted from your 36,000 volumes. You may, if you choose, pursue some definite course of study; you may, if you are so inclined, illuminate, refresh and extend your acquaintance with the art or the science which happens to be the foundation of your daily calling; you may browse at will among pleasant pastures; and you may move freely and intimately in the society of those noble minds—the saints, the prophets and the heroes of the past—and of most of the interesting persons, whether heroic or not, who have ever lived. There is no coercion as there is also no restraint. You are not troubled by the state of the weather nor by the hour of the day. The harvest is ripe and is always ready. Nothing indeed is needed upon your part except the mere willingness to reap what has been so lavishly sown. If it were lawful to alter even one word of Virgil’s, you might say:

“O fortunatos nimium, sua si bona norint.

Libricolas!”





A wise man said that IF YOU WOULD LOVE MANKIND YOU SHOULD NOT EXPECT TOO MUCH FROM THEM. But in this field, at any rate, you may entertain even the greatest expectations with the absolute assurance that they will be splendidly fulfilled. Human life, to be sure, with all its agreeable tasks and all its consolations, which are many, is full of disappointment. You may find treachery where you expected loyalty, hardness where you vainly hoped for gratitude, and stark insensibility where there might have been some little consideration. But the companionship of books remains. It never fails and it never ceases. It may be our heritage and our delight, in the well-known words, all the day long of this troublous life, until the shadows lengthen, and the evening comes, and the busy world is hushed, the fever of life is over, and our work is done."

[NOTE: The last paragraph has much in common with paragraph 15 of *Schools and War*, following.]



### Sublimated Warfare

The youths of 1930 who read about chivalrous crusaders and brave Saladins may long to emulate their exploits but strife cannot now be with sword or even gun. The progress of military science has taken much of the glamour from war, the mention of which evokes mental images of trenches and barbed wire, of huge masses of humanity destroyed by gas and man slaying robots and of destruction poured upon cities from killing machines thousands of feet above the earth. The overorganization and superdevelopment which may be the undoing of intercollegiate football have made war too rough a sport. This oldest human pastime is now obsolete, but here as in so many other phases of life, Emerson's principle of compensation may apply, enabling us to gain in forceful living what we lose in picturesque scenes of heroes dying on battlefields. The clash of armies fighting for national honor may well be exchanged for the forward march of a bigger and better humanity.

The World War of 1914 and other developments tend increasingly to indicate that wars rarely promote well being even when victory goes to the proponent of the "moral" side of the controversy. Conscription seems especially pernicious. The conscript and his masters lack that perspective for which a detachment of time and space is required. Those who are in the midst of strife and controversy are not wise judges of the locus of righteousness. How can they fitly compel others to fight for a cause which the verdict of time may condemn?

Our pugnacious instincts may however supply a dynamic force which can be exploited for con-





structive accomplishment. A soft, safe life is too often sterile. We need men aroused to battle against opposing forces to save mankind from degeneration and decay. The competitive struggle must be keen enough to stimulate activity and arouse enthusiasm, so as to call into play that full exercise of all the powers of men and women.

Thank God for opposition, incubator of the supercompensation complex. Thence may we gain that aggressive stride and alert mind which comes from and leads to the zestful, satisfying and successful life. Thus may evolve out of contest between races, consanguineous clans or religio-cultural stratifications that optimum of human well being which is the philosopher's Utopia. Nietzsche says: "LIVE DANGEROUSLY." The essay which follows is accordingly inserted not merely to preserve an example of the post-bellum views of 1867 but by reason of the applicability of much of it even in these years when "peace hath her victories no less renowned than war."

J. H. 1930.

The manuscript of "WAR AND THE SCHOOLS" was found in the old army chest, removed at Thanksgiving 1929 by Stephen Ball from the loft of the Holden barn in State St. Sherburne. It is printed unchanged except for the insertion by compiler of some additional punctuation and of such paragraph headings as might aid in the location of a particular passage and except that a few inadvertent verbal slips or omissions have been corrected. Some commentary notes follow the text.

The time required for the reading of this essay is estimated at one hour. No doubt the program included other features. Academic audiences of the eighteen fifties seem to have been less subject





# Delaware Literary Institute, Franklin, Delaware Co., N. Y.

FOUNDED IN 1835.



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STEPHEN HOLDEN, B. A., Instructor in Latin and Metaphysics.  
Rev. MILAN L. WARD, A. M., Instructor in Natural Sciences and German.  
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Drawing and Painting in Water Colors & India Ink each.....	3 00	Incidentals.....	50
Drafting, Chromatic Drawing, Perspective, each.....	5 00		

Payment of Tuition is required as early as the middle of the term. Young ladies in the Boarding Hall will be charged from \$1 50 to \$2 50 per week for board. This includes washing, room rent, furniture, lights and fuel. The price of board in private families in the village is the same as at the Boarding Hall, varying according to the accommodations furnished. The rooms of the gentlemen in the buildings of the Institution are fully furnished, excepting mattresses and bedding for their sleeping apartments, one of which is attached to each room. There are no extra charges, and Students who study the Languages or Higher Mathematics, can take Sciences or English Branches without additional cost.

For further particulars send to the President or any member of the Faculty for a Catalogue.

HARVEY MANN, Pres.

## CARD OF REV. GEORGE KERR, LL. D.

After a term of fourteen years as Principal of the "Delaware Literary Institute," I have accepted another position, and am about to enter upon another field of labor. I cannot allow the occasion to pass without expressing to the public generally, my sincere gratitude for the many unmistakable marks of confidence and regard which I have been permitted so largely to enjoy. I wish at the same time to say to all the friends and patrons of the school, that whatever opinion they may have formed in the past, of its thoroughness and efficiency, they will find it in the future substantially what it has been. I have the most entire confidence that in the present arrangements for the school, all will be abundantly satisfied. Mr. Holden and Mr. Ward will remain at their posts. These are teachers of large experience, and who can obtain for scholarship, the highest credentials. They have spent years in the school, first as students and then as teachers. They are men in whom the public may, and ought to repose the fullest confidence. Mr. Fisk a graduate of Wesleyan University who joins them, brings with him the highest testimonials as a christian gentleman and a scholar. The Institution is admirably supplied with Libraries, Apparatus, and whatever can minister to the profit and happiness of the Student. It has recently added to its other advantages, a very fine Refracting Telescope. The village for morals and general sobriety is a model in our whole land.

GEORGE KERR





to fatigue than their descendants of the nineteen thirties. Programs at anniversaries and commencements were often of almost unbelievable length. This is shown by a program entitled;

DELAWARE LITERARY INSTITUTE  
ANNIVERSARY

Wednesday June 29, 1853.

The morning session of 36 numbers in addition to opening "Prayer" and seven periods of music included;

35. ONWARD AND UPWARD; L. Jerome Matteson,  
So. Hartwick.

36. CHARACTERISTICS OF THE AGE, a colloquy in  
4 acts.

AFTERNOON

(Numbers 36 thru 56, with six periods of music  
and benediction.)

38. COURSE OF CIVILIZATION; S. Holden, So.  
Hartwick.

55. GOING TO LAW, a colloquy in 5 scenes.

The fall term of this institution will commence  
Wednesday, August 10th.

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THE SCHOOLS AND THE WAR

BY STEPHEN HOLDEN  
OF EAST WORCESTER

READ AT THE ANNIVERSARY OF THE WATERBURIAN  
SOCIETY OF DELAWARE LITERARY INSTITUTE  
AT FRANKLIN  
JUNE 1867





### 1. Introductory

At these anniversaries of our school and our society as we meet to continue the friendships and renew the memories of our student lives, we find that our inquiries, concerning each other and the absent, are not satisfied until we have learned how each has been affected by our nation's vital struggle and what the part of each has been in the great transaction. During the time since we lived together here, public interests have occupied men's minds and employed their energies in an unwonted manner, and that would be a meager and imperfect history of the lives of any of us, during that period, into which public events and national concerns should not largely enter. Happier times have brought us back to the pursuit of private interests. The ship of state has ridden out the storm and is wafted by peaceful gales. It is a favorable moment to draw lessons from the dangers we have so lately passed and strengthen ourselves to meet those which may await us. But the lesson I would draw is not a lesson of warning, but rather one of encouragement. It does not require us to consider the causes which led us into the war, but some of the influences under which the nation had become able to carry it to a successful issue. My subject is The Schools and The War, or how schools like this of ours helped the country to perform the labors, endure the hardships and meet the dangers of such a war as ours and through all the dangers, hardships and labors to come forth triumphant gaining greater victories than at the outset were even wished for. The subject is twofold. What did the war demand of us? How did the schools help us to meet the requirement?









## 2. What Did Our War Demand?

To the first question, our knowledge of the events of the war furnishes an answer. What the country gave to the war is just the measure of what the war required of the country, neither more nor less. We know what was done. It was just enough to accomplish the object.

There was in the first place the resistance to be overcome, the numbers and determination of the enemy, the time they had taken to prepare for the contest, this being important not so much in relation to the accumulation of the materials of war as because it was used to mature the plans of the leaders and give them control over the passions and minds of the people, the strength and extent of the country controlled by the enemy which was familiar to them and unknown to us. On our part we had necessarily to lose the labors of nearly two years through want of preparation. The fact that our guns had been stolen and our vessels of war scattered as widely as possible over the face of the globe, was a less serious disadvantage than the condition of mind of our leaders and people. Our people had no military knowledge or habits. Our leaders had studiously avoided all thoughts of war. The policy of each of the two political parties contributed to the same result. The one was interested in persuading the people that the South would not resist the other in inculcating the belief that the resistance would come, but we would be necessarily helpless to save the Union. A few individuals may have been wiser but this was the sum of the public teachings. In all controversies on a great or a small scale, at the outset, I believe the party in





the wrong, has naturally the advantage in preparation. The time during which he has intended to commit the injury, he has spent in preparing the means to accomplish it, while the innocent party intending no wrong, suspects none and the first shock of the contest finds him in a defenceless condition. So it was in our late struggle. We did not go to war because we were a nation of soldiers and were seeking our natural element. We only became soldiers after entering into the war from necessity and because we could not otherwise maintain our national existence. In many respects all wars are alike. They require a vast sacrifice of property, of comfort, of health and of life. They interrupt business and impose hardships not only upon the actual combatants, but upon the whole people. That we felt the burden so light was owing to the character of our people which, as I hope to show, school influences have contributed greatly to form.

### **3. No War Strength Without Popular Support**

Whatever is peculiar to our case arises from the nature of our free government and the prosperity of the people. In the first place our government has not the power to carry on a war against a powerful and determined enemy without a hearty popular support. It cannot command men to become soldiers at its will. Its main reliance has been and must be on voluntary enlistments. I do not overlook the fact that we have had enrollments and drafts and all the machinery of the involuntary system, but it must be apparent to anyone that nothing short of the overwhelming power of our volunteer force would





have enabled the government to enforce the conscription. It was not attempted until a million of volunteers had gone to the field and then either from imperfections in the system treachery in the officers charged with its enforcement, or the impossibilities of compulsory military service in this country, as a means of placing fighting men in the field it must be pronounced a failure.

#### **4. Conscription—Justifiable**

Upon principle I see no objection to resorting to the compulsory system in a free country when the public safety demands it. I think the brave and the patriotic have a right to compel the cowardly and the selfish to aid in securing those public blessings which they are to share in common with the public spirited and self sacrificing. It cannot be the bounden duty of the one class to make all the sacrifices, meet all the dangers and incur all the hardships and allow others to share the gains without paying any part of the cost. And yet few "enterprises of great pith and moment" would ever be undertaken and accomplished if they had to wait for the cooperation of all who are to share the benefits.

#### **5. War Wages No Recruiting Lure**

In the next place, our prosperity was such that we could not fill our armies with those who would look to military service as a possible improvement of their condition. Few were so ill-conditioned among us but they must necessarily part with a large portion of the comforts of life in leaving their homes for the camp. The poorer classes in





this country, moreover, would not have been willing to take upon themselves all the more severe and unpleasant duties of the war, even if their numbers had been sufficient. They are too wise for that. Seeing those who had received greater benefits from our free institutions than themselves and who had therefore more to lose by their overthrow standing aloof from the contest and heedless of the calls of patriotism, they would have doubted whether they themselves had any duties to perform, seeing those who claimed to be their superiors so indifferent and have thought the national existence not worth the sacrifice they were required to make.

#### 6. Loyalty of Citizens No Longer Feudal

The medieval sentiment of loyalty, which made men the willing slaves of their superiors in social rank and gave them pleasure in doing the bidding of those to whom they had taken the obligation of fealty, has no existence "among our fierce democracy." I am glad that it has not. This unquestioning devotion to the interests, the commands, the caprices of another without regard to law or right and making implicit obedience at once the highest merit and the greatest pleasure may have been a fine thing for poetry and romance, but in actual life it was subversive of industry, of social order, of morality and wasted the energies of men on vain and frivolous objects. Yet though we have not loyalty in the feudal sense and could not have with safety to our institutions, we have loyalty in a nobler sense binding man to the proper objects of fealty and indeed the feudal principle of loyalty was no more essen-





tial to the feudal system than the republican principle of loyalty is to the republican system. The allegiance which bound men to individuals is no more sacred and no more essential to the maintenance of order, than that which binds us to the laws and the government of our own creation. Our loyalty devotes us to the service, not of men for selfish and personal ends, but of just and immortal principles and of the institutions which embody and effectuate them. It is a curious circumstance that in our late contest in which almost everything was questioned and settled, among other things our right to use the word loyalty as synonymous with fidelity to the government and the cause of liberty was questioned. I think it was Mr. Fernando Wood who insisted that there could be no such thing as loyalty under a government like ours. That the word here was misapplied. That there could be loyalty to a king or a lord but not to a popular government. I have no doubt that our use of the word is sufficiently vindicated, so that as long as our language shall continue to be used those who read the history of our time will without difficulty understand what loyalty under the government of the United States means and who were the loyal people of this country. We have no principle of loyalty which requires one class to make all the sacrifices and endure all the hardships for the benefit of the more favored classes, but rather a principle of universal obligation imposing upon all alike, high and low, rich and poor, the same duty of fidelity to the cause of humanity and of order and giving to all alike the same hope of sharing the blessings which shall be secured by loyal and faithful conduct.





The distinguishing feature of our war was that it must fail unless all sorts and conditions of men would take their places in the ranks at whatever sacrifice of comfort of position or of future prospects. Of course it was desirable that the best men should fill the positions of honor and authority, but the number of good men was far in excess of the number of good places. It is always easy to find officers and to fill positions of ease and honor. The difficulty is to fill the ranks and it is only by the example of the best that the worst are induced to enter.

#### **7. Schools Prepare For Needs Of War**

The second branch of the subject, or how under the conditions imposed by the nature of things here, the schools have helped the country to meet the requirements of the war, involves a consideration of the influence of the schools upon society at large and upon the individuals who have been taught in the schools. There is foundation for this distinction, for if we could remove from society all the individuals who have ever belonged to our higher institutions of learning, there would still remain incalculable results wrought upon the body of the community by the schools through those whom they have sent forth into the world. The spirit of scholarship is not narrow or exclusive. They who have reaped the rewards of study are always willing to share their gains with any who will accept of them. This beautiful spirit results partly from the humanizing influence of liberal studies but mainly from the nature of intellectual wealth, which we can give away and still enjoy. It is not like material





property, the chief value of which consists in the right of exclusive enjoyment. It is like deeds of kindness and courtesy of which Ennius the alter Homerus of the Romans speaks thus:

*“The man who kindly shows a wanderer his way, does as if he lit his torch from his own. It shines none the less for himself when he has given him a light.”*

Perhaps we may advance a step farther and say that the intellectual light, shines for us the more, the more we have furnished it to others.

#### **8. Learning; The Yeast That Leavens The Lump**

Educated mind is the leaven of society, without which there would be a sluggish and stagnant mass, having no care for any except selfish and material interests and not capable of wisely pursuing these. How the schools work from the pulpit, the platform and the press, to which they supply the laborers, it is not necessary to attempt to explain, for these occupations are professedly devoted to the improvement and enlightenment of society. They are the recognized and mighty means for the dissemination of truth for the quickening of mind and the elevation of character. But the influences which the schools exert through those who are not professedly devoted to the enlightenment and improvement of their fellows, is none the less real and powerful though it is less obvious and direct. In the transaction of business, in the intercourse of social life, when there is no professed object but profit or pleasure, still men speak out of the abundance of that which is written and communicate ideas and impart influ-





ences which are often more readily received and produce more lasting effects than the formal teachings of speaker or writer. Thus in one way or another the work which is done in our seminaries is done for the whole community and none are without a share in the benefits. How mistaken is the opinion of those who think that every dollar appropriated to academies and colleges is so much diverted from the cause of popular education, while in truth it goes to increase the number of those who devote their lives to scholarly pursuits and in the fruits of whose labors all have a share. What then is the work which the school does upon the student and through him upon society, whereby both the individual and society are better fitted to undertake and perform the duties which the exigencies of the country require in times of great difficulty and danger? What then is the nature of school education and what does it effect?

#### **9. Knowledge Is Useless If Not Applied**

School education is composed of two main elements, studies and school life. The education that is required outside the schools is likewise composed of two elements, worldly pursuits or studies, and life or the sum of the multifarious experiences among which a man lives. Studium, whence study, means any business of whatsoever nature, which any one pursues as a principal object; the ostensible subject on which a man is supposed to employ his chief energies. Hence studies in the schools and employments in the world of business occupy similar positions. In the brief comparison which I design to make of





what is taught in the world and what is taught in the schools I shall not attempt to magnify the importance of the latter at the expense of the former. Each has its office to perform and neither can do the work of the other. Practical knowledge, that which is applied directly to the business of life, the knowing how to do things, "savoir faire," is not taught in the schools. It is gained only by familiar handling of the things themselves. It is not merely science, but art. The details of business are so minute, the knowledge of so many particulars is required, which indeed in those who possess it seems rather like instinct than knowledge, that our energies must be confined within a narrow circle and not divided among a multiplicity of objects. It must be got by seeing and feeling and not by merely hearing of things. The knowledge which we get by doing business is direct and personal. It is our own knowledge. That which we get in any other way is but second hand, mere hearsay. Practical education then must come from practice and the knowledge we get from books, whatever its bearings may be upon business does not become real power until we have become familiar with the application of it to practical affairs. The most difficult of all knowledge to acquire is to learn how to use knowledge for as Lord Bacon says, "Studies teach not their own use."

#### 10. Practical Business Knowledge

The knowledge which men acquire in the actual business of life is that upon which they depend for support and for the accumulation of property and he who expects a school education to be the direct





means of putting money in his pocket will be pretty generally doomed to disappointment. Not only by the actual transaction of business but by the conversation that accompanies business, practical knowledge and business maxims are gained and the character of the general intercourse of men is determined by their prevailing pursuits, and if they have no other than a business education, conversation will be confined within the narrow channel of business experience and the low pleasures to which men resort for recreation when they have no higher source of enjoyment.

#### **11. Minds Applied Only To Trade Become Narrow**

This practical education is what makes men effective and successful in what they undertake. It makes the skillful artizan, the shrewd man of business, the acute and persistent professional man. It gives knowledge of human nature, by which is generally meant human frailties which an artful man can turn to his own advantage. In business pursuits profit is the motive to action and men's minds are constantly employed upon narrow and selfish interests, and the tendency is to form a habit of mind which unfits them for the contemplation of the larger interests of society or the moral and intellectual wants of man. A certain hardness of character is acquired from contact with avarice and extortion, as a necessary means of resistance in the rough conflict for gain just as the parts of the body which are subject to any severe attrition fortify themselves until they become insensible to the customary violence.





## 12. Business Life Not The Source Of Patriotic Ardor

A man might be skillful in any branch of business, even in one of the learned professions and yet be so indifferent to other matters as hardly to know that he has a country, and be entirely ignorant of the value of a good and stable government. Having had no experience of the evils of oppression or anarchy he would not appreciate the efforts which are made to prevent them. Thus experience has not taught him that neglect of public duties has invariably brought first the corruption and ruin of government and loss of national character and then the destruction of private interests and he is therefore unwilling to make any sacrifice of his private interests, which he values highly for the sake of those public interests which do not appear to concern him. Practical education is defective then in the direction of public duties and is only good for quiet and ordinary times. Individual experience affords no preparation for great crises for they do not come twice in a lifetime.

## 13. Schools Train For Manhood

Institutions of learning do not furnish practical education in the ordinary sense of the word. They do not teach the scholar the trade or profession by which he is to live. They do not place him in contact with his life work and familiarize him with the doing of it. Ordinarily they do not attempt this. To do so would be to undertake a business to which they are not adapted and which is well done elsewhere. The schools go about a





very different work. They undertake to develop in the student the mind and character of a man, to train the intellectual powers for the investigation of truth and present to them whatever is most worthy of attention among the products of mind which are embodied in words. The primary consideration in the school is what a man shall be, as in the world it is what he can do. These two considerations are not directly opposed to each other for what a man is mainly determines what he can do and yet not wholly, for character does not become power until by practice it has become capable of acting effectively and without waste of force.

#### 14. "The Humanities" Cultivate Character

In the schools different motives and a different standard of value is placed before the mind. The student is for the time withdrawn from the direct pursuit of gain and hence he considers mainly the qualities of actions as noble or base, honorable or disgraceful, and accustoms himself to form judgments by moral standards. Formerly liberal studies were called "the humanities" because they were supposed to contribute to the formation of manly character. If this is the true view of the object of studies it appears that the value and necessities of an education is not determined by the business which one may choose or chance to follow for in every station in life there is the same importance of being a true man.





### 15. Progress Mainly The Result Of Books

To the minds of the uninitiated of all ages the student appears as one who spends his time poring over books and the learning of the schools is spoken of by those who would undervalue it as "book learning." This popular designation is a pretty just one, not perhaps as it is meant, but as it really is. Whatever may be the ultimate design of a system of education it proceeds almost wholly by the use of books. Books contain all the knowledge which the schools are designed to teach. Even the oral explanations of the teachers are materials of which books are made if they are judged to be of sufficient value to be worth preserving. What then are these books that are spoken of so slightly on the one hand and which we use so reverently on the other. Books are the only certain means of preserving human thoughts. Not the only means for we have memory but memory is proverbially uncertain and whatever is preserved by it is likely to be found in a shape different from what it was originally. The variance between scripture and tradition shows what must necessarily be the fate of the best thoughts when not preserved in books. It is to the preservation of intellectual labors in books that the world's progress is due. By this means the labors of one age become the fixed capital of the next, civilization being thus kept from going backward, every movement of society must be an advance. In books are preserved the best thoughts of men of all nations and times, the deepest researches of philosophy, the wisest counsels of sages, the grandest intuitions of genius and the divine revelation. The noblest achievements of





heroes, the sublimest acts of patriotic devotion, the purest lives of saints are either lost to the world, as examples or history has saved them from oblivion. There may have been many brave men before Agamemnon, but they are to us as if they had not been. Books are not designed to teach the minutiae of daily business or the small maxims of prudence, but thoughts of enduring interest and wide application. They take the mind away from the contemplation of self and of narrow and sordid interests and employ it upon nobler subjects. Books are companions whom we can choose at will without the danger of their rejecting our proffered alliance. The poorest and humblist of us may enjoy the society of the noblest and richest. We often feel that the living society which would be most congenial to us is beyond our reach and that we have no right to approach. Among books nothing is withheld which we have capacity to enjoy. Thus the grand thoughts and lofty aspirations of the noblest of our race become the property of any one who will read and go to form the character in proportion to the power of each one's moral and intellectual constitution.

#### **16. Historical Studies Create Zeal For Public Welfare**

Book knowledge is broad and embraces all forms of human experience and all subjects of human interest. It is insufficient for the business purposes of life because it lacks the particularity of practical experience. This special knowledge the actual contact with the special business alone can give. Among the various subjects of study there are none which the youthful mind





pursues with greater zeal than the history of those great conflicts for national existence and for liberty of which the world has seen so many. Through such studies he becomes familiar with the duties of patriotism. He knows what it is necessary to do to preserve liberty and national independence and the penalty which is imposed upon any remission of that "eternal vigilance" which is the price of it. This is precisely where practical experience fails to furnish a guide to conduct, confined in the narrow circle of our own employments it makes us masters of our own petty business, but gives us no view of grand national concerns and far reaching interests. Study on the other hand is not confined to objects which are near. It has a wide range. It reveals to us experiences as various as the unnumbered phases of human affairs. It presents subjects on a large scale. We consider the lives of nations and trace their growth and their decay. We find that public honor is first lost and then corruption working its way down through the politic body eventually causes the ruin of the private interests, to build up which public duties are so often neglected. We learn too that where people have made great sacrifices and met great dangers for the public good, they have secured a long period of prosperity for private and material interests.

#### **17. Elevated Studies Prepare For Noble Conduct**

The contemplation of great actions and grand ideas produces its effect upon character. The student acquires a heroic spirit. What he so strongly approves in others he feels that he would





do himself, while baseness and cowardice and treachery being presented to him without that suggestion of personal advantage which alone causes men in actual life to yield to them, appear in their native deformity. Studies lead to the contemplation of duty as determined by the magnitude and importance of the grand objects to be accomplished and not as the doing of it may affect personal interest or comfort.

It may be that to the student are presented incomplete and erroneous views of actions, that he sees only the grandeur of heroic conduct, without rightly estimating the toils and hardships and dangers which inevitably attend it. But however that may be, the influence of such studies predisposes him none the less to noble and patriotic courses whenever occasions arise which put men to the test.

#### **18. The Momentum Of School Life Projects The Student Toward The Goal Of Manhood**

The kind of life which the student leads is not less important in the formation of character than the studies which he pursues. Indeed it is owing, in a great degree to favoring influences of school life that the studies produce so great an effect. The student is temporarily separated from the business world and devoted to pursuits the immediate object of which is not to earn the means of living, nor to accumulate wealth, but to inform the mind, to develop the faculties, to elevate the character. To sum it all up in a word the result of his labors and pursuits ought to be manhood. With material interests he has nothing to do. All his energies can be directed to personal improve-





ment. He is surrounded by those who are engaged in kindred pursuits and who have the same ardent longings with himself. It is the time of life when the mind is open to the entrance of noble sentiments and the heart yields to generous impulses. Sympathy is all powerful. We put forth the greatest exertions and are unconscious of effort, being moved upon by like action in those with whom we are in contact, just as one who has a place in a moving column of men, is carried forward long after his own powers seem to be exhausted by the sympathetic force of the movement around him. He seems to have no power to stop, but once detached from the moving mass, he falls rapidly to rear.

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### 19. Friendly Talks Enliven Dull Studies

The interaction of mind with mind is as important as the stated instruction of the school. Conversation runs over all the subjects with which the mind is laboring and thus a genial warmth is imparted to what were otherwise cold and dry and almost repulsive. This intercourse among friends as Lord Bacon says, "maketh indeed a fair day in the affections from storm and tempests but it maketh daylight in the understanding, out of darkness and confusion of thoughts, and for certain it is, that whosoever hath his mind fraught with many thoughts, his wits and understanding do clarify and break up in the communicating and discoursing with another; he tosseth his thoughts more easily; he marshalleth them more orderly; he seeth how they look when they are turned into words; finally he waxed wiser than himself and that more by an hour's discourse than by a day's meditation."





## **20. Usefulness Of The Waterburian Society**

This natural tendency of students to interchange ideas in friendly intercourse leads to the formation of such associations as that in the name of which we are met today. They strengthen the ties of friendship, bring mind into closer contact with mind and furnish place and occasion for profitable discourse. The recollection of the benefits and pleasures derived from association with the Waterburian society imposes a painful consciousness of the inadequacy of this attempt to represent the beauty and value of the social intercourse of students. Your experience, my brethren will supply to you the deficiency.

## **21. Culture Directs Choice Toward What Is Eternally Good**

It is not after all so much the knowledge that is gained in this kind of life that gives it so great a claim to praise as the habit that it fosters of acting under the influence of high motives and looking beyond selfish considerations. There is no doubt that enlightened self-interest would justify all the patriotic sacrifices which the people of this country have been called upon to make, that a calculation of loss and gain from a selfish and pecuniary point of view would have required the same policy which has been pursued. But in the words of Mackintosh, "we cannot depend upon the low and sordid passions of the people even for the protection of their low and sordid interests, for these are effeminate, creeping, cowardly short-sighted passions which shrink from conflict even in defense of their own mean objects. Base





calculation and cowardly selfishness tremble to hazard but shrink from defending their ignoble interests."

Thus we see that the schools by their direct action on the minds and hearts of those who have lived and been taught in them as well as by those similar influences acting upon society at large which the schools keep in motion, direct the minds of men to the contemplation of subjects above the range of their daily necessities and personal interests, to what is good and desirable for its own sake and not merely what may yield immediate profit.

## **22. Educated Men Rise To Leadership In Crises**

Now when a great national crisis arises like that which we have passed and the question is whether to surrender cherished institutions or to defend them at fearful cost, then it is that ordinary experience is at fault and worldly wisdom affords no help. Then there is need, not of artisans or merchants or lawyers or farmers, but of men. Then breadth of knowledge, elevation of character and generous impulses become more practically serviceable than any mere technical skill or any acquaintance with business. It is in this very particular that we differ most from other nations, and it is this difference which caused the actual result of our contest to vary so much from the predictions of wise and even friendly foreigners. Other nations have as able professional men as we, as skillful mechanics, as thorough men of business. It is generally believed that all the arts are carried to a higher degree of perfection in European countries than





with us. Agriculture is more thorough and scientific; manufactured articles are more perfectly finished. Men of science press hardest upon the boundaries of knowledge. They have better painters and sculptors and singers than we. But here there is vastly more general intelligence. There is a much larger proportion of the people who give some of their time to scholarly pursuits. Indeed there are hardly any who do not get some taste of such things, whose thoughts do not extend to subjects higher than their daily necessities, hence the spirit of our people rose under defeats and discouragements which would have driven any other nation from the field.

### **23. America Compared With Austria And Prussia**

The difference in the consequences of Bull Run and Sadowa is just the difference between what European experience led men to expect as the result of our contest and what our superior general intelligence and the public spirit produced by it enabled us to accomplish. What was predicted of us held perfectly good in the case of Austria. And yet Austria was as much superior to Prussia at the beginning of the late German war, in population and resources as we were to the South, with the additional advantages of a large standing army and full preparation. There the whole weight of the blow fell upon the government, and that failing in the first encounter, there was no support to fall back upon. The Austrian people, kept from the knowledge of public affairs, cared little for the national honor and made no effort to retrieve the defeat. Here the strength of the government is equal to the whole





strength of the nation, for the people considered the cause their own and the defeat their own and determined that whatever disasters might intervene, the end should be victory. Thus it is proved that a nation to be strong must have a people capable of comprehending the issues which a vital contest involves and high-minded enough to act up to their convictions.

#### 24. "What Constitutes A State?"

"Not high-raised battlement or labored mound  
Thick wall or moated gate,  
Not cities proud, with spires and turrets crowned  
Not bays and broad armed ports  
Where laughing at the storm rich navies ride,  
Not starred and spangled courts,  
Where low born baseness wafts perfume to pride.  
Men who their duties know  
But know their rights,  
And knowing dare maintain  
Prevent the long armed blow  
And crush the tyrant while they rend the chain.  
These constitute a state."

#### 25. College And School Men, Leaders In Patriotism

As the influence of our institutions of learning is in some way communicated to every class and individual in the community, so all classes have earned the praise of noble and heroic conduct and yet while this is conceded, the facts authorize the assertion that these institutions were the places where the military fever raged hottest. Some sent their whole body of students to the war and suspended operations for want of anything to do. The appeal went forth from them to the people





with all the eloquence of patriotism and self devotion. No other sort of an appeal would have been of any avail. *Patriotic words unaccompanied by the corresponding action would have been echoed back by responses as hollow.* It was an example well calculated to produce imitation for the class whose pursuits were the most peaceful of any, unused to fatigue and exposure at the call of duty to give up their chosen plans and the comforts and luxuries of life to which they were accustomed and engage in the stern business of war. While these noble institutions have rendered incalculable service to the country in forming the character of the people by the diffusion of knowledge and the influence of high minded and heroic men, causing the glory and value of our good government to be understood, so on the other hand, the fiery trial that has been passed through has been of service to the institutions of learning by testing the merits of that system of influences which is claimed to be so admirably adapted to the work of enlightening the minds and enobling the character of youth and communicating to the whole people lofty aspirations and a generous public spirit. This experience ought to produce a better understanding between those who are directly and those who are only indirectly benefited by these institutions and cause the public to yield them a more liberal and generous support, in public opinion, if not in pecuniary resources.

#### **26. Effect Of College And School Life Upon Military Fitness**

There is another interesting question, concerning the relation which our institutions of learn-





ing sustain to the country with reference to a state of war. After the nation has resolved to maintain its integrity at any cost and individuals have devoted themselves to the public service and entered on the career of duty, then it becomes important to consider how they are qualified to perform the duties which they have undertaken. The question is, how do academic and literary pursuits and liberal studies affect men's fitness for the conduct of war. Of the importance of a liberal education to fit men for high positions of command and qualify them to become successful leaders of armies little need be said. It has always been fully recognized and acted upon. It is not exclusively a republican idea. Despots have always provided for the education of the few who were to assist in controlling affairs. Uncultivated genius sometimes pushes its way to the head but such phenomena are too unusual to be relied upon. So, too, the benefits conferred by science, by the improvement of the implements of war, the means of resistance, facilities of communication, sanitary and remedial appliances are obvious benefits which are due to our institutions of learning, but the number of persons by whom science is directly applied to the business of war is comparatively small and the grand efforts which we are to consider are those which education produces in fitting men for the discharge of the ordinary duties of military life. This is an important consideration for it is not enough for a man to be willing to enter the service of the country if his enthusiasm is going to leave him as soon as he comes in contact with real dangers and hardships.





### 27. Education Equips For Unforeseen Emergencies

How, then, do scholarly pursuits qualify or disqualify men for living the life of the camp? Practical business education, each man's specialty which is all important in his private business does not assist him in his new duties. The work of experience has to be commenced anew, for experience is only good in its own sphere. A new practice has to be learned. Now general knowledge or book learning because it is so general, is insufficient for success in any particular business, but also because it is so general it has an application to a wide range of subjects and furnishes some instruction in any situation in which a man may be placed. The advantage of this general knowledge is that it informs one of the significance of those things which experience for the first presents to view. It takes away the strangeness which makes them so difficult to comprehend. It facilitates the work of experience, for where there is a well-grounded knowledge of principles the particular application is learned at first sight. But it is not in acquiring knowledge of military duties that scholastic studies afford the greatest advantage, though they are of great value even here, for the soldier is in a severe school for these things and he is sure to learn them, let the cost be what it may. Knowledge of public events has prepared the studious man to anticipate in a measure the experiences which await him. He is thus saved from a great deal of disappointment and unavailing regret. The hardships and dangers which he meets are those which have always been associated in his mind with the kind of life he has entered upon, and he





accepts them as a part of his bargain or if they are really unnecessary and ought to be corrected he can make the necessary distinction and attempt the correction of that which is remediable. The usefulness of many who entered the army with the highest motives was lost because their experiences were such a surprise as to unman them. Even the long delays which many now consider unnecessary, have parallels in the history of most wars and could therefore be endured with patience by those who knew the usual course of events.

#### **28. Cultured Interests Protect Against The Vices Of War Camps**

Disappointment at finding the hardships of military life greater than was expected produced desertions and feigning sickness among those of low moral character and among the more conscientious and honorable, melancholy and often death. The uneducated was also in much greater danger of falling a victim of low and degrading pleasures. Knowing nothing but his business, he has no intellectual pursuits which he can take with him and being removed from the social enjoyments to which he has been accustomed and the pleasing routine of his private interests, he can think of no solace of his leisure hours but low and vicious pleasures. Battles and marches, and drills and parades, occupy but a comparatively small portion of the time, and for the rest each one is left to his own resources for enjoyment. The immorality of the army has been grossly exaggerated, but whatever tendency to evil there was, was owing to the effect of enforced leisure





upon those who had no resources for intellectual pleasures. The studious man carries with him an unfailing resource and whatever leisure he can command, he can devote to pleasing and profitable uses. Literary tastes and scholarly acquirements go everywhere and their enjoyment no time or place or circumstances can prevent. The scholar carries all his possessions with him and hence he is more likely to be the same man in the field that he has been at home, than he who has parted with all his customary pursuits.

### **29. Life In War Camp And College Have Like Features**

The social experiences of school life, too, enable men to enter more readily into the spirit of army life and to acquire that *esprit du corps* which is necessary both for usefulness and happiness in a member of a large and compact body of men. Indeed, soldiers and students have much that is common. They are brought close together in large bodies, they are both separated for a time from home influences and domestic enjoyments. Neither is laboring directly for his own support and they have therefore to act from other motives than immediate self interest. There is the same impossibility of maintaining shams for they know the inmost lives of their companions as not even the members of the same family know each other's characters. In the difficult position of chaplain, it was found that the experience of school life was of far greater value in enabling him to reach the mind and hearts of soldiers than any amount of experience in parochial duties. As to the effect of scholarly pursuits upon the especial virtue of the soldier, it is an invidious theme upon which I forbear to speak.





**30. The Broad Interests Of The Educated Man Line  
Clouds With Silver And Turn The Mind From  
Too Much Thought About The Ills Of Self**

Not only do scholarly acquirements make it easier for a soldier to live a respectable life and to exert a salutary influence upon his comrades, but they yield a positive reward and furnish a solace and a refuge from tedium and anxiety. The habit of directing the thoughts to objects away from self and personal interests lessens the severity of hardships and privations and keeps in view the grandeur of the noble objects for which they are endured. As an eloquent lady happily expressed it to us down on the Rapidan, the ever present view of the glorious triumph of liberty and humanity constitutes the "Silver lining of the War Cloud." The shifting scenes of army life present to the lover of nature an infinite succession of interesting objects such as men go far to see, which are a present compensation for daily toil. This adaptation of scholarly acquirements to the necessities of military life was in a measure understood and appreciated by the great mass of army men. Those to whom our educational advantages had been presented in vain and who had not even acquired the first rudiments, in the army for the first time, got some idea of the importance of learning. Many a native born American from this enlightened region owes his ability to read and write to his having served in the armies of the union, and there learned the value of such acquirements.





### **31. America's Civil War Experience A Lesson For Any Future War**

Such are the relations which our institutions of learning have sustained to the great struggle in which were brought to light the noblest qualities of the American people. It is a proud heritage for the whole nation and for every interest and influence which has contributed to the glorious result. And let us hope that if Providence designs that this nation goes through another like experience, the result will show that these institutions which keep up the intelligence and public spirit of the people have been maintained in unabated vigor.

### **32. Leadership Of Dr. Kerr**

And this fostering parent of ours has contributed in some degree, in a great degree as our fondness leads us to believe, to the furtherance of the good cause. Here ideas of frigid utility were not allowed to interrupt the growth of a broad and liberal system. Student life has been generous and fruitful in interesting experiences and profitable exercises. Here a self sacrificing spirit poured all the energies of a powerful and ardent nature in the life and the learning of the school, giving instruction and exhortation ever fresh and new as from a fountain of inexhaustible supply. May this institution hallowed by his long presence and service and honored by his purposed return, which is the visible symbol of a more enduring monument which his own labors here created, ever continue to be a light to our advancing civilization and a support to the cause of liberty and just government. And we who re-







CHAPEL HALL OF D. L. I. IN 1889



NEW STONE HALL AT D. L. I. IN 1889





joice in the name of the founder of this institution of learning, have had our share in the great transactions of our time and nation, and as while here we lived so as to enjoy the sympathy and approval of our lamented friend and instructor, so in the places to which the exigencies of the times have called us, we may perhaps claim to have acted worthily of the privileges which we here enjoyed, according to the strength which is given to men.

### **33. Waterburians Are Serving In Broad Fields Of Usefulness**

Our numbers are not very great here today. It would have been a glorious thing to have had the society here in her strength, such as we have known her in our student time and to meet more of those with whom we lived and labored and though the absence of so many cherished friends saddens the pleasure of this interview, still it is not altogether matter of regret. This wide dispersion of our bretheren shows how resolutely they have approached their appointed work, how they have pushed themselves into the tide of our advancing civilization, how fully up they are with the wants of the age. One is introducing to the knowledge of the old world one of the most beautiful and useful inventions of the new. Another far beyond the boundaries of our border civilization is helping to put an additional zone around the earth, and scattered widely between they are wherever there is work to be done such as they learned to do here. Perhaps we ought to feel that we who have lingered so near the cradle of our race as to be within reach of the call that





has brought us together, are but the laggards whom the more enterprising of our brethren have passed in the career of usefulness. But while they, at their posts of duty, are honoring the society and forwarding the objects for which it was established, we do well to keep green the memories of this place and see to it that all our glorious privileges are kept unimpaired and our honored name and principles preserved for the benefit of those who may succeed us and to satisfy the longings of our own hearts. (S. H.)

### THE MANTLE OF ELIJAH

“*Ars longa, vita breve.*”

A single life seems all too short for much a man might seek to do, but seldom is there an Elisha ready to take up Elijah's half done task. Yet instances are known like that of John Stuart Mill whose mental life was conditioned by a boyhood spent in James Mill's home. His thoughts went the route James Mill's had gone before, then took a side path and found a mine of useful ideas which neither sire nor son was apt to chance upon alone. The process of transition in mental orientation from parent to child, or grandsire to grandchild may introduce just that slight change needed to produce large results.

Compiler wrote these sentences on the margin of a book and within a few hours chanced to read for the first time the paper written by Stephen Holden, Feb. 10, 1854, which contains the reflections at the age of 21 of the student, ex-teacher,





on the consequences of slight differences between persons and things. This paper follows:

If one looks over the tables of the analysis of different soils, he will observe that the greater part of the composition is the same in the poorest and the most fertile, and that the great difference which is manifested so strikingly in the products of the different soils is caused by a very slight difference in a few of the ingredients. The same is true in all departments of nature. The various plants that grow having so widely diversified characteristics differ from each other only in very small parts of their chemical constitution and some seem scarcely to differ at all, yet their characteristics and uses are as dissimilar as it is possible to conceive. In the atmosphere a very slight variation from its usual composition proves exceedingly destructive of life and health. But we need not stop with the physical world in viewing the important effects of nice differences. In the intellectual, the moral and the political world, results which are the very antipodes of each other spring from causes which lie but a hair's breadth apart. The truth is, individuals of the same class in every department of life are in the main alike. The distinctions are small but such as they are, they are the things that attract notice. A very slight difference in the characters of two persons may send them into opposite pursuits and entirely different modes of life and the casual observer would say that they are men totally different thruout. But people generally agree in more than they disagree. The things in which they agree provoke no discussion and therefore pass unnoticed. People are not





wont to discuss things in which they are perfectly agreed with a great deal of earnestness. 'Tis opposition that gives vigor to the business of this world and small differences of opinion by affording ground for contest make themselves appear to be the great things when of themselves they are trifling and unimportant. Nations also act very different parts in the great contests that are carried on between the different powers of the world, when it may be found that the real differences which produce such great results are confined to a small class who give each nation character abroad. The character of the educated and influential classes in any country give reputation to that country and exert its influence on the affairs of the world, and not the great mass which is much alike in its general characteristics in all countries. A few men in every nation wield the power of the nation either for good or for evil. Thus we see so great a nicety in the nature and constitution of things that the slightest distinctions are sufficient to make an entire change in the appearance of an object and its effect in the world around it, and human wisdom and skill in their highest state of refinement can not approach to half the accuracy of the most unimportant and simple work of nature.

February 10th, 1854.

S. HOLDEN.





WINTER DAYS TURN SHERBURNE BOOKWARD





### 3. WINTER QUARTERS

[In 1872 a series of nine papers by Stephen Holden, entitled "Winter Quarters" appeared in the Sherburne News. No. 1 is reprinted here. The remaining eight may appear in another volume.]

The cultivators of the soil in our rigorous climate are limited to seven months in which to do the business of a year. Such labor as is done in the remaining five months is mainly for self preservation and the welfare of the domestic animals which play so important a part in our rural economy. The first week of November sees every product secured even to votes, and the fitful weather has admonished us that we could not be too diligent in completing our preparations for the inevitable winter. Not only has business left the fields, but pleasure also. "The melancholy days have come," as one of our poets has sadly and sweetly said. Soon the driving northern blast will congeal our breath and the earth be shrouded as for the grave. These severities test the hardihood of all, and to the poor and unprotected as well as to the aged and the fragile, are the cause of unmitigated misery. But to those who are endowed with youth and strength and possess an average allowance of the comforts of life, winter is "frosty but kindly"; its terrors vanish before an intrepid spirit. The loss of the pleasures of the fields is made up by fireside delights. If the days are "melancholy," the nights are cheerful, sometimes glorious. This season is supposed to be the most favorable for certain delicate negotiations.





“While the wintry tempest round,  
Sweeps the landscape hoary;  
Sweeter in her ear shall sound,  
Love’s delightful story.”

The annual contest with nature has produced in the northern nations a hardihood of character which makes them the rulers of the world, and the partial cessation of business during so large a part of the year gives opportunity for study, and renders possible a higher intellectual development than can be reached in climes where outdoor business occupies the whole year alike. Perhaps also the deprivation of sunshine and warmth during a part of the year, so heightens the enjoyment of what we have, that we should not get more pleasure from a year of constant fine weather, than we do from the varied seasons of our zone.

But leisure which is not improved is idleness, and many inhabitants of our climate are no wiser or better improved from the leisure which winter gives, but in habits and morals much worse. Vice grows fastest in darkness, and idle hands have work furnished from a bad source, if not from a good. In our favored country no one is obliged to devote all his working hours to the business of gaining a support, and the difference in men’s careers depends mainly upon the way each one disposes of his leisure. Men work more nearly alike, but away from work one is in the haunts of vice acquiring bad habits, ruinous associations, while another by study, and by seeking his pleasure in the society of the wise and good is gradually building up a noble character.





These reflections more particularly concern the young who may reasonably look forward to a long career, and who still have in a great measure their destiny in their own hands, and it is for their benefit intended, to direct attention in a series of articles, to some of the means of improvement within the reach of all, and help as far as may be, to turn the coming season of leisure to good account. In this country the means of improvement are inexpensive and within every one's reach. The advantages of attending a great school are not to be denied, but one of the greatest of these advantages is that the mind is directed to the means of improvement, which are within the reach of all, if all knew it, and these studies do not end with school days but are kept up through life. Indeed a school of whatever grade in which the studies are not regarded as introductory to the studies of a lifetime, misses the true principle of early education, and fails to give proper direction to the youthful mind. Of all the sources of improvement books are the easiest to obtain and the cheapest, and it is designed in the articles which are to follow to direct attention to books of various classes, and show how they can be procured, and give some opinions upon the merits of various authors, and upon the proper methods of proceeding with courses of reading.

Sherburne, Nov. 7, 1872-

J. C.





#### 4. THE FUTURE LIFE

Do you rarely take thought of your future life? Are you sure that there may not stretch before you and me, an immense span of future existence to which we unwisely give little heed? They tell us that our racial cousin, the ameba, when he grows beyond a certain size, splits in two. While one twin drifts toward the west, the other may float toward the south. West and south will never meet again. Does the parental ameba die at the moment of halving or does he live again in the life of each twin? Many millions of years ago, the common ancestors of amebas and men renewed or extended their lives in the same way. Among humans, however, parenthood seems a partnership affair. Is this difference between amebas and men fundamental thereby thwarting our longing for lives less brief than three score years and ten, or have we been failing to see beyond the ageing material mass of the individual, the reality of continuing life?

Is personality a distinct unity from birth to death, as some say, or from eternity to eternity, as others say; or a composite of millions of genes, each of which continues thru ages, indivisible and unchanging, while their combination into that transitory phenomenon called a man, varies from parent to child?

Everyone derives millions of these atomic units of inheritance thru his mother and millions thru his father. Each has two parents, four grandparents, eight great-grandparents. Doubling the number in each generation would indicate a billion ancestors living thirty generations ago, in the year 930. This is five hundred times the popu-





lation of England then. Descent on multiple lines from the same ancestor accounts for the discrepancy. Evidently, at some past date, about a thousand years ago, our ancestors were the same persons as those of everyone else of our race so that biologically inherited differences between men are due to chance variations in proportions and combinations of the same unit factors. This process still continues. Your descendants, about the year 2930 will be the same persons as the descendants of every other ancestor who lived in ancient 1930. It is thus the collective life of all the individuals of our race which is the real continuing being. Our separate lives are transitory and each of small account but we shall rightly place a high value upon that future life of our race and perhaps of the whole of humanity which is the joint prolongation of the lives of the men and women of today.

[From a letter of Jonathan Holden dated June 29, 1921, published in the Globe, now merged in the New York Sun, as revised in 1930.]

Gerald Mygatt wrote in 1916:

“We ask so often: ‘What is Immortality?’

This—

To know that you have received from your father and mother, and from the fathers and mothers of their fathers and mothers before them, a foundation of body and character and personality—good, bad, indifferent, all in one;

To take the many qualities thus passed down to you, qualities doubly precious because of their very source, and to combine them with the heritage of one who is nobler and finer and dearer to you than anyone else, passing them on, molten and welded into a greater metal, to sons and daughters of your own;





To give these sons and daughters the best that lies within your self and the self of that one whom you have chosen from all mankind—to do everything in your moral power to develop that best in them, to nurture it, to cherish it always;

To give them, for the comfort of your pettier vanity, your likeness and that of the one you hold so dear, the likeness perhaps of the fathers and mothers who gave you theirs;

To give them of your mind and to know that you have given them as well of the mind of one so precious to you;

To give them of your experience, of the things you have learned, of your sufferings, of your joys;

To give them of your ideals;

To live before them so that when it comes your time to go you can go in happiness, secure in the thought that they will strive ever toward the standards inborn and inbred in them by you;

To give thus to the world a new generation of which you may always be infinitely proud; yours in likeness, yours in mind, yours in ideals and in spirit;

To do these things and to do them well—who of us is so small and so selfish, so avariciously desirous of clutching fast to the mean identity of this little life, as to be unable to realize that here, within our ken and within our very grasp, lies that wondrous Immortality of which all humanity has so long dreamed?

It is the one Immortality unselfish enough and noble enough and human enough to have been ordained for the finite comprehension of mortal kind by the infinite wisdom of a loving God.





Whatever other Immortality there may or may not be, this Immortality at least lies ever in our hands, to be shaped as we wish to shape it, to be neglected or defiled, or to be consecrated, sanctified, enshrined.

It is the first Goal on the Way."

### FUTURE LIFE AGAIN

Editor Globe:

Mr. Eli Appelbaum in his letter to the Globe protests against my "solicitude about future life." He asserts, "There is no earthly reason why the average man need seriously concern himself about his future life \* \* \*."

One test of the soundness of a religion, culture or philosophy of life, is its effect upon the lives of those who adhere to it. Let us imagine a group of believers in and cultivators of the "Future Life." Suppose they asserted that their present greatest duty was to assist the probable plan of creation with respect to that comparative speck in the universe called the earth by promoting the progress of humanity toward its potential optimum of quality and quantity. Suppose they said, human life is good, therefore the more the better up to some saturation point as yet remote. Suppose a group even of a single family which might be of more than average size and augmented perhaps by the adoption of foundlings, which, rightly or wrongly, believed that the members of the group would live again in the lives of the posterity of the group. Suppose that the members of the group were distinguished in con-





trast to the adherents of other sects by the employment of a propaganda of almost hypnotic intensity directed toward the young of the group of a nature calculated to win the devotion of the young to the "Future Life" so to cause generation after generation within the group of adherents to a cult of the "Future Life" to repeat the process; and suppose that for several centuries the group adhered to this course so that the same faith and practice was handed down from generation to generation, in a continuous and expansive movement like the endless chain prayer letter so much in vogue a few years ago. Might not this group without any dependence upon proselyting attain such a momentum of expansion as would severely test the competitive powers of those hedonists who avowedly seek their own individual worldly comfort as the greatest good and the end and aim of existence, and also of the adherents of those religious sects which teach that human life on this earth is not a good and desirable thing in itself and that human life is of little value except that in it an opportunity is afforded by obedience to the teachings of a holy book and by avoiding heresy, to gain the reward of a perpetual individual existence beyond the earth?

If it be absolutely untrue that the people of one generation live again in the lives of succeeding generations, then any such cult as that of the "Future Life" is foredoomed to complete failure, but that a cult should possess the whole truth and nothing but the truth is not essential for it to attain a considerable measure of success. Many of us think that there was a large share of error in opinions on fundamental things of





life on the part of such groups as the Pilgrims and Puritans of early New England or the followers of Mohammed, but since each of these groups was closer to right principles than competing groups, they flourished and expanded until the fervor of their faith diminished.

It is entirely within the bounds of the humanly possible that a single family could within twenty and perhaps even ten generations by its expansion displace the organization of human society at present prevailing without resort to force or proselyting by underliving the multitude of unbelievers thru a less costly "standard of living" in material things, so that thus the requirements of the believers in the way of food, clothing and housing would be easily satisfied. While the mass of unbelievers are necessarily chained down by their material requirements to comparative neglect of education and the intellectual life and to strict limitation of the size of their families, believers in the "Future Life" must logically be distinguished by economy, thrift and forehandedness and so to a great extent free from such limitations. While probably enjoying the physical pleasures of life just as keenly as those with a higher "standard of living" it is reasonable to suppose that the believers would derive their keenest enjoyment from the pleasures of the inner life.

Pleasantville, N. Y., August , 1921.

JONATHAN HOLDEN.





## 5. SHOULD THRIFT BE NATIONALIZED?

### A Brief For Cumulative Endowment

The rapidity with which a sum of money invested at compound interest will increase is well known. If one will consult a compound interest table, he will observe that \$1 kept invested for a century at 4% becomes \$50, or in 235 years, \$10,000. From this a moment's computation will demonstrate that if a single cent could be kept invested at 4% interest for 1,000 years, it would become a thousand trillion dollars. The market value of all the real and personal property in the world is in 1912 somewhat less than one trillion. It has been suggested that when Peter Minuet bought Manhattan Island from the Indians in 1626 for \$24 he might have done better with his money, for interest rates were then very high and if that amount of money has been kept invested at an average rate of 7%, it would amount in 1912 to more than five billion dollars, which exceeds the present value of all the land and buildings of Manhattan.

Such rapid increase of capital by merely leaving it to expand as "great oaks from little acorns grow," make one wonder why accumulation has not already progressed so far as to create all the capital for which there is any demand. Why has not some family invested a dollar that its descendants might obtain billions? Individuals have accumulated fortunes by thrift; their children have inherited these fortunes and in many cases have kept them long intact and have even increased them, but to the thrifty generations has always succeeded one either prodigal, foolish or unfor-





fortunate, which has dispersed the fortune handed down to it. The Rothschild fortune is about the oldest large enough to have an international reputation. Its founder died as recently as 1812. No individual or family has yet put the cumulative power of compound interest to the test for much more than about two centuries. It is fortunate for the general welfare of humanity that such is the case, as otherwise too great wealth would be acquired by a few.

Notwithstanding the imperfection of the existing system of individual ownership and accumulation of capital it seems to have promoted economic progress. The communistic socialist would take property away from the individual and vest it in the state, but has society yet reached a stage where the privilege of accumulating private property and transmitting it to heirs is not needed as an incentive to industry and thrift? Suppose, however, that the nation instead of prohibiting individual accumulation should compete with it. This would reverse the present policy, for hitherto, except in a few instances, the universal practice has been to amass not productive capital but burdensome debts. We commend in the individual the practice of acquiring a competence by thrift and condemn him who is habitually in debt. Why should not the country employ the same thrift which benefits the individual? If a cent will become trillions of dollars in a thousand years, the particular amount set aside is not so important as a definite settled policy looking to that end. The life of the nation is so much longer than that of the individual that it would have time to obtain any needed amount of capital





without perceptable effort. A very moderate sum, even a fraction of one per cent of the tax levy, added by the government annually to an accumulation fund, would in a few generations produce a capital, the income of which would pay all public expenses and free from taxation the homes of the people and everything which enters into the cost of living.

The employment of great capital by the nation, competing with private capital must have the effect of lowering the rate of interest or rent of money and money's worth. Suppose that the process of accumulation were to be carried on until so much capital had been accumulated, and the demand for it among borrowers of money and renters of property had been so far satisfied that the interest rate should fall to 1%. Private capitalists, large and small may feel that this would unjustly rob them and their heirs of part of the income which would be theirs under a high interest rate, but let us consider the compensating advantages to the many.

The American householder of the present day finds that a year's use of a house including taxes, repairs, insurance, and interest on his own or rented money is equal to at least 8% of the value of the property. With taxation removed and interest reduced to 1%, houses would tend to be built of such durable and fireproof construction, that the items of repairs and insurance would be reduced to a minimum. One could then afford a house costing nearly eight times as much as now. Where \$200 per year will now in 1912 rent a \$2,500 house, it would then rent one costing nearly \$20,000. This is exclusive of ground rent. Then





in the matter of railways, canals, irrigation, drainage, development of water power, costly machinery, and other improvements, how many possible developments there are which would not be profitable now when subject to taxation, and with the present rate of interest which would then become so. The successful factory could then be one in which the beauty and comfort of the building and equipment should equal its efficiency in production, so that labor there would become a pleasurable and healthful activity.

A suggestive illustration of possibilities when capital becomes abundant is afforded by the Sahara region of northern Africa, which has an area of about four million square miles. If the population of the world continues to increase at even less than its present rate, in five centuries it may reach ten to fifteen billion and approach the limit of the numbers which the world can properly support with the means of development which present human knowledge makes possible. If this region could be irrigated, the value of the land would be raised from almost nothing to a par with other tropical land which is often able to support one thousand persons per square mile. What the value of such land will then be, we can only guess but capitalized on a one per cent basis it could hardly be less than ten to fifty thousand dollars an acre, or at the lower figure twenty-five trillions for the whole tract. Except in a few spots the Sahara does not exceed an elevation of two thousand feet above the sea and while not a dead level is for the most part a vast undulating plain. At the headwaters of the Nile and Congo in Central Africa is a great region rich in rivers





and lakes and having an abundant rainfall which is from three to five thousand feet above sea level. The task of diverting the water which now pours thru the Congo and Nile, carrying into the ocean a wealth of fertility requires only such engineering as will provide conduits for the passage of the water from the higher levels to the lower. Once the Sahara has been irrigated and covered with vegetation it seems likely that the extreme dryness of the air will be overcome and local rainfall induced; the waters brought from the Nile and Congo, when evaporated will in large part be returned as rain thus supplementing the water artificially introduced which might otherwise be insufficient. The waters of a number of rivers in the Catskills are to be conveyed to New York City, a distance of a hundred miles, syphoned under the Hudson and various valleys and tunelled thru hills at an expense of less than two hundred million dollars. The Sahara irrigation would be a similar operation on a larger scale. It seems likely that when more than a hundred thousand times this amount can be profitably expended for the Sahara, it will be done. Under irrigation the Sahara region may support two or three billion people. This is merely a single concrete suggestion of what may be expected in that somewhat distant day when capital becomes abundant and interest low.

The combined investigations of geologists and astronomers lead to the conclusion that the earth and life upon it has an almost inconceivably long past. Such light as the astronomers and geologists can throw on the subject make it appear highly probable that the physical condition of the





earth which has changed so slowly in the past will also change slowly in the future, and that the earth will continue to be a fit abode for mankind for a period which has been estimated at over ten million years. Whatever the time may be, it will surely be so long that in comparison the time which has elapsed since the first Pharoah is but a brief epoch. During these long ages to come, no makeshift system of capital will do. It seems almost an axiom that the destiny of humanity is eventually to develop the earth so as to afford adequate sustenance to the greatest number of human beings possible under the most favorable conditions that man's control over the forces of nature makes possible. To accomplish this it is indispensable that there should be accumulated capital sufficiently abundant to provide for improvements from which the percentage of return will be low.

However desirable a policy of national thrift may be, its adoption by collective society is doubtless far in the future, but any individual to whom its possibilities appeal, has it in his power to set in train, a process which will contribute more forcefully to that end than exhortion. One of the first American statesmen performed an act which is suggestive of possibilities. When Benjamin Franklin died, it was found that besides providing for his children, he had made a number of philanthropic bequests out of his modest estate, two of which were unusual. He gave two funds of five thousand dollars each, one for Philadelphia where most of his life was passed and the other for Boston which was his native city. These funds were directed to be invested by being loaned





to apprentices, starting in business for themselves, at 5% interest. The income was to be accumulated for one hundred years when the greater part of each fund was to be expended in providing some building or public work for the betterment of each city. As might be expected from the character of the investments, there were some losses. Nevertheless at the end of the century, Franklin's Philadelphia fund is said to have increased from \$5,000 to \$450,000. There was a delay of some years while the citizens debated what to build with the fund. Meanwhile it increased to something like \$650,000. The Boston fund had a similar history.

If some citizen of the present day felt disposed to carry the "Franklin Plan" still farther, suppose that he were to give or bequeath a like sum of \$10,000 in trust, providing that there should annually be expended  $1/2000$  or .0005 times the number of years since the foundation of the trust, of the income, toward the support and improvement of public schools or some other educational, philanthropic or governmental purpose, and that the remainder of the income should be accumulated for two thousand years. If the interest averaged 3% for the first two centuries and then progressively declined to 1%, the portion of the income accumulated would reach 180 trillion dollars.

But the "practical" man will say: Our concern is with the present. Let the future take care of itself. What good will it do us that in the future all mankind shall be richly endowed. Most men however claim some religious belief. There is scarcely anyone who has not some altruism.





Often we perform slight services for others without regard to whether we personally will get a return. How many of us if asked for a dime and assured that it would be the means of providing a delightful banquet or entertainment for a million persons would refuse to spare the coin even if the giver could not be present or ever know any of the guests and even if the banquet were to be postponed several centuries. If Socrates had discovered a way in which by the deposit of a dime at interest he could supply the people of this twentieth century and all future generations with capital sufficient to provide every family with a beautiful home, to adorn city and country with splendid buildings, to drain all the swamps and irrigate the deserts, would he have protested against the 2,300 years delay? Would he have declared that the twentieth century was so remote that he would not give a penny for its welfare?

Past generations of men, have gradually produced the civilization which makes our condition today different from primeval barbarism. We owe a debt to past humanity which we can only discharge by payment to the future. What we can accomplish for our contemporaries is slight compared with what the same effort will do for posterity. A force applied at the end of a lever is more powerful than if applied directly. It has been demonstrated that every individual living, a thousand years ago, who now has any descendants, would now have more living descendants than there are persons in the world, if it were not for the intermarriage of distant relatives, and that within each race, every individual now liv-





ing is the descendant of every person of that race living a thousand years ago who now has any descendants. If the present trend continues it seems probable that there will eventually be but one race thruout the world, or perhaps two somewhat intermingled races, one inhabiting temperate and the other tropic lands. Most of us may expect that after the expiration of less than two score generations, every individual of our race among all the generations to follow will be our descendant or that of our parents or grandparents. In contributing to the permanent welfare of humanity for the generations to come, we will benefit for the most part, only those who are our descendants, or who share with us a common ancestry. The parent does not cease to love his child because it is distant from him, even to the remotest part of the earth. Is it logical that a little consideration should be denied those who will be of our common blood, even tho they are distant from us in point of time. It is not suggested that any considerable attention be given to the needs of posterity, but only that such slight provision be made as will secure to the future, the means of utilizing the earth's possibilities to the full.

It may be objected that the history of the past, with its records of invasions and revolutions proves that it is impossible for any aggregation of capital premanently to avoid destruction. If an accumulative endowment has been created two thousand years ago it would not survive today. Apparently, however, we have now reached a stage of civilization when vested property rights will be unmolested even in case of conquest, unless





they unjustly conflict with the common welfare. There are endowments existing, which have weathered all storms for half a thousand years, for example Winchester College, England, which was endowed by William of Wickham in 1393.

In most jurisdictions no accumulations are allowed by law except during a minority, but in Massachusetts where Franklin was born and in Pennsylvania where he died they are permitted, when for public or philanthropic purposes. It has been decided by the highest court of New York (*Hope v. Brunner*, 136 N. Y. 126) that where the will of a resident of the State of New York bequeaths a fund to be accumulated for the benefit of an educational or philanthropic corporation of Pennsylvania, such bequest will be upheld by the New York courts, providing the fund is to be transmitted to, and administered under the laws of Pennsylvania.

May 31, 1912.

JONATHAN HOLDEN.





## 6. ROSENWALD vs. FRANKLIN

*To the Editor of the New York Times:*

The Times cites the Atlantic essay of Mr. Rosenwald in commenting on the Indianapolis lawyer whose will bequeathed \$50,000 which should be allowed to accumulate for 200 years to \$160,000,000 and then be used to provide testator's dear Indianapolis with a library, university and music center.

It appears that Mr. Rosenwald said in substance; "Don't operate on income; spend your principal."

The classic authority for the contrary minded is derived from the will of Benjamin Franklin, the apostle of thrift, who left two funds of \$5,000 to accumulate for a century or two when they were to be expended, one for Franklin's home city, Philadelphia and another for his native city Boston.

Franklin's plan proved a great success like so many of his enterprises. The futilitarian school of historians seeks to deprive Franklin of the credit of his testamentary invention by showing that the Philadelphia fund only increased from \$5,000 to a quarter million or so and because the purposes for which Franklin recommended that the fund be expended had been already provided for or had become obsolete so that changes were made in the manner of spending the money which would undoubtedly have had the approval of Franklin could he have lived another hundred years. The disillusionizing writers miss the point. The main object which Franklin sought was to demonstrate the social benefit of public





accumulative endowments. He probably cared only incidentally about aiding Philadelphia and Boston and still less about any particular benefit which the cities would enjoy from his money. Mr. Rosenwald seems never to have heard of the old English legal doctrine of *cy pres* which is generally followed in America under which the courts are obligated to direct a public bequest to be expended for the nearest suitable purpose where that named by the donor has become obsolete or inexpedient. The old medieval fear of mortmain, or the dead hand, still haunts the minds of men in an age to which it no longer applies. It should go into the discard along with the medieval notion that it is sinful for state or citizen to collect interest from those who hire money.

Dated, New York, August 15, 1929.

JONATHAN HOLDEN.

A reply by Virginia Yeaman, dated Aug. 20, 1929, published in the New York Times, omitted here from lack of space may be included in a second volume.

### **FUTURISM**

This is the day of mergers in banking. It is natural to mourn as one after another of the venerable banks whose names were as familiar to our grandfathers as to ourselves, lose their identity by merging into some banking giant. But weep no more, woeful shepards of the world's metropolis. With new spangled ore they will shine in the forehead of Wall Street's morning sky.





Our financial friends are entering into a larger life where they may harvest a richer fruitage of dividends.

But is the number of banks decreasing? Each merger seems to clear the way for the speculative builder to insure against the vacancy of his mezzanine corner frontage by incubating a new bank, whose new born charter is adorned with directors chosen from the successful men of the neighborhood.

When at the sacred hour of noon we turn our eyes from the mundane affairs of Wall Street and face toward Mecca, what do our eyes behold? The church spires of the townlet of Brooklyn Heights still visible across the East River and are reminded that in this summer of 1929, each and every Protestant church there, Anglican alone excepted have met together each Sunday morning at the Unitarian Congregational Church of the Saviour. If the right can thus be welded to the left in Pierpont Street for the summer, how many years will it be before the same thing will continue through the winter?

An era of consolidation appears to be just ahead and may be far advanced by the year 1940. The old issues which distinguished the Protestant denominations from each other are obsolescent. It is generally agreed that the merger of many existing churches cannot long be postponed. But will not a new crop of sects spring up in the ground left fallow? Such has usually been the case in the past.

The always venturesome Benjamin Franklin whose attitude toward posterity has been criticized by Julius Rosenwald and Virginia Yeaman,





was himself the founder of a quasi-religion which in his autobiography he called the "Ars Virtute." This he reduced to writing somewhat after the manner of "Science and Health" but differing widely from the latter in concentration and character.

The provision in Franklin's Will for the benefit of posterity goes right to the heart of the problem of the future life. Franklin was not among those who say "What has posterity done for us?" His will suggests that with the intuition of genius he anticipated the discoveries of the principles of inheritance which result from the philosophical application of Mendell's Law to human life. He apparently felt that thru his posterity and the posterity of his group he would participate biologically and spiritually in the future life of subsequent centuries and that his future well being was one with the wellbeing of his group.

When, if ever, a human group comes into existence whether in the nature of a sect or cult, organized or unorganized, whose orientation toward the future life is such as this, the effect upon the competitive struggle for existence and extension between human groups which now goes on just as it has in the past, will be great.

What more tangible indication could there be of an individual's faith that he will live in future generations, reincarnated in the posterity of his group, than a cumulative endowment, consecrated to the promotion of the wellbeing of his people in such ways as they acting thru their governmental agencies may select. The desire of the Rosenwald party to promote a maximum of human well being is manifest. Cannot its objec-





tions be met by Franklinian futurites, if they suggest, not dictate to posterity, methods of expenditure.

Pennsylvania and Massachusetts have tolerated cumulative endowments for generations, yet what horrible example of an accumulated octopus can be cited? Should specified philanthropic objects become obsolete, neither they nor New York, have constitutional limitations such as to render even a Sailor's Snug Harbor, a Gordian knot which cannot quickly be untied by the legislature. Nevertheless under the laws of New York, a cumulative endowment is lawful only when the donee of the trust has its situs in Pennsylvania or Massachusetts.

St. Matthew, speaking of the servant who was made trustee of five talents of silver, when his lord travelled into a far country, records (XXV, 16) "Then he that had received the five talents went and traded with the same, and made them other five talents."

Aug. 23, 1929.

JONATHAN HOLDEN.





## 7. FAMILY NAMES

A good name is a thing to be prized. The loyalty of the members of a family to their group naturally attaches to the family name. There are numerous surnames well known from the Atlantic to the Pacific which the majority of the possessors can trace directly back thru not more than ten generations to a single American ancestor. Persons having a family name of this character may well be envied. It is true that the man of the year 1927 may derive only a thousandth part of his biological inheritance from any one ancestor of ten generations ago but this does not destroy the psychological and educational value of a registered pedigree which connects the man of today link by link with some man of long ago. The continuity of the family name suggests to the mind the continuity of human life from generation to generation. Loyalty to the family name may be as effective in the cultivation of future-mindedness among the young of a group as the cultivation of reverence for the name and flag of a country is in promoting patriotism.

This is one reason why the genealogies of one after another of the old American families are being publisht. Eventually almost this entire field is likely to be covered except for the families whose names are so common as to make genealogical research impracticable.

Merritt in 1837 wrote; "It may be remarked, however, that from the increase of population, the extinction of some names, and the creation of none others in their place, some have become so common, that, to avoid confusion a new coinage will, in no long period, be found necessary. It





is certainly a perverse incident in the history of modern nations, that during the periods of scanty and stationary population, new names were bestowed in profusion; and that, at present, when population is rapidly increasing, and the list of names continually diminishing by the extinction of families, no means are devised for supplying the deficiency." Doubtless since Merritt's time new surnames have occasionally been invented and adopted but the trend in changes of surname seems to have been strongly toward the commonest surnames. Immigrants to the United States often change their names especially if they are long or hard to pronounce into the commoner American surnames. Usually when a man changes his surname because of some circumstance which he thinks casts odium upon the name, he chooses one of the common names for the very purpose of losing that identity which it is the true function of a name to preserve. These tendencies toward the concentration of the population in a few of the commonest surnames seem to require a counter movement in the other direction. If the 30,000 surnames estimated to be in use in English speaking countries were equally represented among the 160,000,000 people there would be an average of only 2,000 persons per surname which does not seem excessive, but Holden with 30,000 adherents is fifteen times as common as the average.

The estimated number of persons having certain surnames is as follows; (1916)

Smith	1,320,000	Johnson	560,000
Brown	760,000	Clark	548,000
Davis	572,000	Williams	508,000
Jones	571,000	Miller	507,000





The genealogy of the descendants of Thomas Kilbourn of Massachusetts, an ancestor of the Hartwick Holdens shows that this surname has split up since his time into over a dozen varieties. The genealogy of the descendants of James Hamlin of Cape Cod shows that various of his descendants have assumed the names Hamlen, Hamline, Hamblin and Hamblen without losing their standing and recognition as descendants of James Hamlin. From the particular variant form of the name Hamlin borne by an individual it is possible to tell to which branch of the family he belongs. From a genealogical viewpoint such variation is highly desirable as it facilitates search which is very difficult where the same identical surname is very common. The name of Randall Holden of Rhode Island, our earliest known Holden ancestor seems sometimes to have been spelt Houldon and sometimes Houldoun. The variant derivatives of Holden now in use seem to be the corruption Holding and very rarely Holdin, Holdine, Holdan, and Holdane. Halden and Haldane (half Dane?) are probably of different origin.

It is not unlikely that there will eventually be some form of universal registration with a permanent public record of essential data with regard to every individual. The value of this would be much impaired by the great frequency of the same name used by different persons.

Even a matter seemingly so unimportant as that of names should be regulated by rules of efficiency. As a nation's name and flag are useful as the tangible symbol upon which centers the loyalty of its citizens so it would seem, that a family name, possessed by a single family with its descendants would be an aid to family efficiency.





Suppose that the Smith family of Jonztaun invented and assumed a surname which had never been used before and undertook firmly to establish in that family a tradition to be handed down to its posterity from generation to generation that this new name should be made to represent the special devotion of a family to the ideal of family advancement toward superiority not in the old aristocratic sense but morally, mentally, physically and in all that makes for a human maximum in quality and quantity. Would not a nation composed of family units even moderately successful in attaining such ends, be a superior state?

The use of variant forms of Holden for different branches of the family is therefore suggested, for instance the form Holdeen to identify the Northern Westchester branch, J23.

## 8. SIMPLIFIED SPELLING

Dr. Crane's recent article in the *Globe* does not exaggerate the importance of the simplified spelling movement which appears to be gaining rapidly. The moderate spelling reforms so far recommended by the Simplified Spelling Board are only a beginning. The ultimate goal should be the spelling of all words fonetically or as nearly so as is practicable.

The enormous waste of the present system of spelling or lack of system cannot be computed but even a crude attempt to put the loss in figures may be worth while.

Over three million English speaking children arrive at the age of six, each year. I think it is





safe to estimate that during the first six years spent by these children in school, at least one third of each child's time is occupied by the study of reading and spelling and the non-mechanical part of writing and that a fonetic system of spelling would cut down this time more than half, saving more than a year for each child. Supposing that the value of this year saved, to the average child would be \$200, there would be a total saving to the three million children of \$600,000,000 and this saving would be repeated annually. Fonetic spelling would probably shorten the average word used at least 15% and this should mean a 15% saving in the cost of all written and printed matter.

Do the opponents of spelling reform realize that this loss must go on increasing year after year as the English speaking public increases until the leak is stopped. It is unthinkable that this reform will not come about ere long unless English passes out of use.

There is a strong probability that English will become the International Language, perhaps even, in the end, the basis of a universal language. As a candidate for this position, English is heavily handicapt by its unfonetic spelling. All who have a loyal affection for their English language and who would help it to fulfill its destiny, should second the efforts of those who strive to make the written language more truly represent the spoken.

In time other steps may be taken to make the language more efficient by pruning down the un-useably long words of three or more syllables and by substituting newly coined words for those





words which now have two or more distinct meanings and thus lack clearness.

The Simplified Spelling Board at 1 Madison Ave. mails free on request a list of rules and words for simplified spelling which have been agreed upon by general consent.

Pleasantville N. Y.

Jan. 2, 1916.

JONATHAN HOLDEN.

## 9. HOPE OF UNIVERSAL CULTURE

Editor Globe: A traveller reported that in a secluded country place in England he found well educated young men working at humble and poorly paid tasks. "What a sad example," he wrote, "of restricted opportunities." But may we not look forward to a time when culture will be so universal that even the commonest work will be done by people of refinement?

It has been conservatively estimated that the adoption of phonetic spelling and the metric system would together save over two full years of the school life of the average English speaking child. The time saved could be used for further cultural and vocational study. One of the secrets of Germany's efficiency is the fact that it uses the metric system, and a spelling that is approximately phonetic, so that the German child has much more time for the study of really valuable subjects.

Reform may be postponed for many years, but the time will eventually come when the extrava-





gant waste caused by our antiquated spelling and measurements will no longer be tolerated.

JONATHAN HOLDEN.

Pleasantville, N. Y., May 13, 1916.

(From the New York Globe now merged with the Sun.)

### 10. THE SPREAD OF ENGLISH

Editor of The Globe, Sir—The progress of English in the race for language supremacy is indicated by the following table, showing the approximate number of persons using English in ordinary speech during a thousand years. The figures for the first four centuries are largely conjectural and for the last two are purely hypothetical, being based upon the assumption of future increase at the present rate, whereas a slackening of the rate of growth must come in time:

Year.	
1115 .....	2,000,000
1215 .....	2,800,000
1315 .....	3,500,000
1415 .....	4,300,000
1515 .....	5,000,000
1615 .....	6,000,000
1715 .....	7,500,000
1815 .....	22,000,000
1915 .....	160,000,000
2015 .....	800,000,000
2115 .....	4,000,000,000





The English-speaking population at the birth of Shakespeare in 1564 was less than two years' increase at the present time.

It seems that in most parts of Asia when a student acquires a foreign language his choice is usually English. The prospect is that English will become the language of learning and culture in Asia, as Latin was in mediaeval Europe. The advantage of this is doubtful, since the Asiatics, like our own children, will be obliged to spend in the mastery of the barbarous English spelling much time and energy which is needed for cultural and vocational studies.

JONATHAN HOLDEN.

Pleasantville, N. Y., March 21, 1916.

## 11. THE FUTURE LANGUAGE

Editor of The Globe, Sir—The number of languages and dialects now in use is said to be about 3,400. The minor languages are tending to die out and there has been much speculation as to whether English, German, Esperanto, Ido, or some other language may not, in time, come into universal use.

I have been unable to find any table showing how the leading languages are spreading, so that I have endeavored to compile an approximate estimate through the use of the Statesman's Year Book, the Britannica, etc., which may interest others. The following table gives the number of persons using for their ordinary speech the principal European languages in millions, the per-





centage of annual increase, and the annual increase in millions of persons:

	Persons using (in millions)	Rate of annual increase, per cent.	Annual in- crease (in millions)
English -----	160	1.7	2.720
Russian -----	120	1.4	1.680
German -----	90	1.25	1.125
Spanish -----	58	1.3	.750
French -----	45	.2	.090
Italian -----	32	.5	.180
Portuguese ----	25	1.6	.400

The World Almanac gives the German speaking population as 130,000,000, but this seems to be erroneous.

JONATHAN HOLDEN.

Pleasantville, N. Y., Feb. 1, 1916.

## 12. LANGUAGE PURITY

Why Not Have a Commission to Recommend  
Various Changes?

*To the Editor of The New York Times:*

The letter of A. Y. Smith, headed "Folly of a New Tongue," assumes that it is imperative "to keep the language pure." What does it mean to keep a language pure? Evidently, to guard it against change; to hold it rigid; to bring its evolution to an end.

Heretofore all languages, except the classical dead languages, by gradual change have gone





through a process of evolution. The purists seem to have been most successful in preventing change with Chinese, which was fixed in the monosyllabic stage of development and held there. The result is a monotonous language with an impoverished vocabulary.

English was once in a very plastic condition in which change was rapid, taking place apparently by accident and without conscious volition. Now, however, the English speaking population numbers 160,000,000 people, distributed over a large part of the world, and is held so closely to a fixed standard by daily reading of printed matter that the natural evolution of the language seems to have come practically to an end.

If, at this time, English had reached the goal of perfection, this condition might be satisfactory; but it is plain that the language has crystalized in its present form, not by reason of its perfection, but because of circumstances which are quite unrelated to its merit. The question arises whether it may not be well to consider the desirability of artificial changes in the language, since natural change, of unknown and irresponsible origin, is at an end. It is suggested that an academy or commission might be chosen—fairly representing the users of English in all lands—with power to recommend, from time to time, changes or innovations in the language. The use of new constructions, words, or forms would, of course, not be obligatory upon any one, but would have the sanction of authority. If the changes had real merit they would probably, in time, come into general use; if not, they would pass into oblivion.





Mr. Smith objects to Esperanto because Russians have no article; but Russians can learn French, which has articles. He asserts that because artificial languages start with no literature "they can never be adopted." But all literatures were young once. It may be well to view with suspicion the claims of artificial languages to merit, but it is just possible that the artificial language idea may be sound. Therefore it seems wise to tolerate artificial languages long enough for a fair trial. Even we who are inclined to expect failure may consistently encourage those who are willing to take the pains to experiment.

JONATHAN HOLDEN.

Pleasantville, N. Y., July 20, 1916.  
(From N. Y. Times.)

### 13. SESQUIPEDALION ENGLISH

The phenomenal spread of the English language during the past three centuries has been one of the greatest sources of German envy. Even the present great war is not likely to check it. English is apparently destined to become the language of learning and culture in Asia and Africa even if it does not displace the languages used by other white populations. A responsibility is, therefore, placed upon those who control the form of the English language that this should prove a gain and not a loss for it must be recognized that it is not the surpassing excellence of the language that is bringing about this penetration. It is





merely the accidental result of other forces. The critics tell us that language like that used in the King James translation of the Bible and other writings in which short words are used, is the most forceful and the kind to imitate. They say that brevity in speech and writing promotes forcefulness. Certainly it promotes efficiency, saving time, voice and eyes. If the short words in our language are the best, then why should there not be more short words and fewer of the type having six syllables, more or less, called sesquipedalion, a word evidently coined by some linguist with a sense of humor as it is itself a splendid example of this quality. We now use such words as tuberculosis, abbreviation, poliomyelitis, subordination, incomprehensible, simultaneous, vituperation for no other single word would express the precise shade of meaning intended.

These sesquipedalions are out of place in the English language and have been introduced in a pedantic spirit by men who have followed the German method of word building and who have gone mainly to Latin and Greek derivations for their material. The function of a word is to describe an object or action, etc., taking the place of a description of the object which would require a number of words. The characteristic German way of supplying the language with a new word when needed is to unite in one long word a description of the object or action, made up of most of the words which would be required to describe the object. A word so constructed is no great improvement in the speedy transmission of ideas by speech over a descriptive sentence.





Dr. S. Johnson and other pedants who had the English language in their power, taught the importance of keeping a word in such form that the history and derivation of the word should always be apparent. Surely the place to learn the history of a word is at school and from the dictionary. Its history is only of secondary importance. The primary purpose of a word is to convey thought in as perfect and efficient a manner as possible, and not to serve as a fossil, revealing in its form its past evolution. The test of merit in a word should not be its pedigree but its usefulness. A new word, to fulfill best its function, should be much shorter than the sentence or phrase which would otherwise be required to describe the object or action.

Those who are putting forth new words of many syllables to meet new needs, are doing the language an injury. The public rightly rejects them. They are offered "cinematograph" and are driven to "movie" when, if they had been offered "cinemas" or some short word, they would probably have used the word and "movie" would never have been born.

(J. H. 1918.)





## 14. BOOKS FOR CHILDREN

BY EMMA BUGBEE

The other day I visited a house filled with books, a house such as I had supposed could not exist in New York, a house that went out of style with the New England conscience and Greek grammar. Books lined its walls, not merely in the library but in the parlor, the front hall and the bedrooms; not beautiful books, either, decorating the walls with a mosaic rich gold and red and blue, but just plain, old-fashioned, ugly brown and green covered books, that collect dust and prevent the family from ever moving, but that are somehow worth all the trouble they cause.

Books are never destroyed nor sold to the rag man in such a house. The dullest essays, the most inane novels, even the antiquated algebras, here acquire a certain dignity from their mere bookship; once they find haven in these shelves they are sure of a peaceful and respected old age, with very good prospects of some day achieving the state of antiques.

It was such books as these that filled the shelves in the first library I remember.

Do you remember them, too? The homely dull green of their cloth covers, with the dim gilt lettering? I do not know why dark green was so popular for the best sellers of a generation ago or why their print was so small, but I am sure they were the finest that could be bought in those days, for they were the Christmas presents that the young man who was our father sent years ago to the blue-eyed school teacher in Boston.

She saved them all, the squat volumes of poetry, the biographies of the Wise Men of Con-





cord and the set of Macaulay that almost filled a shelf. Besides these gift books, that to us children were always vaguely associated with Christmases and birthdays, they saved the school books, the Latin and Greek lexicons, the geometries and algebras and the great thick Shakespeare, bulky as a dictionary, that the young man had won as a prize for some schoolboy oratory in a period that was even then remote. There was another Shakespeare, however, in separate volumes, thin and aristocratic, that had been to Shakespeare Club and had papers written out of them, not only "Hamlet" and "As You Like It," but "Coriolanus" and "King Henry V." They skipped nothing, those Boston Shakespearians.

And they were all there for children's hands to pull down off the shelves a few years later. All? Well, maybe not every one, not the best, gilt edged poems and the leatherbound encyclopedias that had been a wedding present. But all the rest were for the children. They made wonderful trains of cars on rainy Sunday afternoons and, piled high, with the dictionaries on the bottom, they made towers ever and ever so high.

There came guests to the home frequently who were shocked at these building games, guests who thought books were meant to be dusted, not to be enjoyed. They tried to argue that the children who had used Latin dictionaries for freight cars would never have the proper respect for them when they reached high school and that a four-year-old who had torn a page from Tennyson would go on tearing up books all her life. But the Blue-Eyed School Teacher had not lived in Boston in vain. She quoted—was it Oliver Wen-





dell Holmes?—to the wiseacres, saying: “Let the children browse among the books.” She maintained against all comers that the child who looked to the library shelves for his pleasures early in life would always love them. As for the mere corporeal existence of these particular volumes, she said, that was of no consequence. What if a page were torn or a binding loosened. None of the books were really valuable, and if they were first editions themselves she would sacrifice them, if necessary, to the building of a book-lover.

And so it came about (inevitably she believed) that the children began to beg for books of their own for Christmas presents, and presently the lower shelf had undergone a transformation. “Alice in Wonderland” crowded the stout, red-clothed Dickens. “Anderson’s Fairy Tales” stood side by side with “Robinson Crusoe” and “Lobo, Rag and Vixen.”

But these were children’s books—a very different thing, any true Bostonian will tell you, from “books for children.”

## 15. COLLEGE LIFE IN GRANDFATHER’S TIME

In 1928 the Colgate Alumni Magazine published letters to Stephen Holden from his former school-mate Leonard Jerome Matteson as the basis of a compilation by Jonathan Holden which it styled “The Backward Look.” A portion of this is here reprinted. Lack of space requires that the remainder be left for possible publication in a later volume.





**College Life at Madison in Grandfather's Time**

Just a century ago, in 1827, the people of the Chenango Valley had the privilege of seeing the erection of the four story, stone building later known as the Eastern Edifice of Madison University. This building was dedicated on the Tuesday before the anniversary of 1827. It was probably the most imposing building between Clinton on the north and Norwich on the south, and for many miles east and west.

The Hamilton Literary and Theological Institution, founded in 1819, did not have the power to grant degrees until 1846 when it received its college charter from the State. From about the year 1835, however, it furnished a college course. For several years before the charter was granted, the degree of A. B. was conferred upon those completing the college course at Hamilton by the Columbian University at Washington, now known as George Washington University. One of the diplomas of this period conferred in 1841 on Orrin B. Judd is now in the possession of his son, Orrin R. Judd, one of the Trustees of Colgate University. A grandson, Orrin R. Judd, Jr., was graduated from Colgate in 1926.

The Chenango-Susquehanna area of central New York acquired another institution of semi-collegiate character in 1835 when the Delaware Literary Institute was founded at Franklin, some forty miles south of Hamilton.

About the middle of the century D. L. I had developed a department similar to that of the modern junior college, where students could pursue courses which enabled them to enter the junior class of almost any American college but particularly Hamilton, Union, Madison and Yale.





The D. L. I. after existing for about three-fourths of a century was discontinued. The buildings are still standing in Franklin. It may be unfortunate that this institution did not have sufficient backing to survive, as there is now no college in that part of the State while in some other sections important colleges are located at short distances from each other.

Some extracts from letters written by Leonard Jerome Matteson while a member of the class of 1858 at Madison throw light on the conditions of college life at that time. The letters were addressed to Stephen Holden who had been a fellow student of Matteson at D. L. I. When Matteson left Franklin to enter Madison, Holden remained as a student in the collegiate branch at Franklin from which he entered the class of 1857 at Yale as a junior. Matteson was the father of William Bleecker Matteson of the Madison class of 1882, and grandfather of Leonard Jerome Matteson, Colgate 1911. Holden was the father of Stephen Holden, Colgate 1899 and Jonathan Holden, Colgate 1901.

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Madison University  
Nov. 3d 1853

Friend Stephen

After so long a silence, I will once more open my ponderous jaws and let a Sibyline leaf float toward that abode of the demi-gods Franklin—

Well Stephen I am duly installed as a freshman in Madison Univ. and I cant say as I have any feelings that are uncommon—I feel just like





"Mat" & nobody else, although I have a tremendous cold.

I like it here first rate, much better than I expected. The Teacher in Greek (Gallup) takes everything down, that I ever saw. What he says he tools in such shape that a person can put it away in his head and keep it. The fault with Dr. Kerr is, he jams and crams so much into a Fellows head at once that he gives him the Mental dyspepsia but with Gallup it is not so. He talks it right into us in his quiet, cool way and so plain that you can't help sense it.

Friday 9½ o'clock—Oh dea, I have just returned from the Aeonian Society Meeting & I have been appointed to write an essay in 2 weeks. There are two very fine societies in the college. I was allotted to the Aeonian. We had 2 orations 1 essay & a paper read tonight. The members of the Society came off in alphabetical order. Once in 2 weeks we have for the exercises of the evening, 2 orations, 2 essays. The intervening weeks, debates.

I suppose likely you have heard that Ward is here. He likes it first best, he got about enough of Hamilton Col. Amos has been to Rome, back by Clinton. He saw Newman and Scott at the theatre in Utica. Newman is as lazy as ever.

The freshman class is over 40. I think some 42 or 3, a pretty good class too. I find difficulty however in keeping up. I recite four hours each day, viz. Greek (Homer I) Latin (Livy), Algebra (Bourdon). Principles of general grammar (De Soay) the best as hard as lig-num-vitae, too. We take 20 lines in Livy & 15 in Iliad & increase slowly all the while. We use Crosbys Greek Gram & Gumps Lat. and we are to have 2 reci-





tations a week in Lat. Prose after next week. I tell you they are thorough here in class in everything. Ward says the senior class is a much better one than he left in Clinton, & he says that there is much more studying done here too. He did not leave Clinton because he was dissatisfied but he thought it would be better for him to take the studies here in the senior class than in Clinton, considering what profession he is intending to follow.

Amos I suppose you know is teaching school in Hartwick Village where I thought he gets \$14 per week. - - - - -

Yours respectfully,

To S. Holden

L. F. Matteson.

Franklin N Y.

(NOTE: Dr. Matteson entered college just after there had been a complete recovery from the depletion of the student body which took place in connection with the founding of the University of Rochester. The class of 1850 matriculated 52 and graduated 30. In the following years the numbers graduated were: in 1851, 4; in 1852, 7; in 1853, 9; in 1854, 15; 1855, 20 and 1856, 28. It would appear from the Alumni catalog that, at the time of the division, most of the upper classmen transferred to Union College while most of the freshmen and sophomores went to Rochester. It may be that there was no instruction provided for upper classmen at Rochester for the first two years after its founding.)





South Hartwick, Dec. 26th, 1853.

Friend Stephen

From South Hartwick once more my message comes. So. Hartwick, a place associated with a thousand hallowed memories of childhood, a place which you and I will ne'er forget, though we should be thrown into the busiest scenes of life, a place which is but a point, an atom on the map of the world, yet a place around which perhaps the memories of the world will yet long to linger as they now do around the birth place of a Webster or the Adamses. Ill luck is it to me that another place has the honor, rather dishonor of being my birth place. - - - -

You asked my opinion about the system of allotting members to societies. I shall probably not express my opinions quite as harshly as I should 6 or 8 weeks ago. But I will say without hesitation that I don't like the principle of the thing at all. It is anti-republican and therefore it don't agree with my yankee blood, but when I see the results of the system, my hostility towards it is greatly diminished. I will speak of the societies as they are. You can thus best judge of the results. The societies are equal in members; and in talents, though both claim the superiority yet neither can bear away the palm of victory, so there is a constant strife. Neither society can rest at ease upon its honors for they are liable at any moment to be snatched away. One society does not become proud, domineering or in-active by its superiority, neither does the other become discouraged and disheartened by its inferiority.





There seems to me to be something about the system which is admirable, despite its hideousness at first view. It seems to create just exactly that state of feeling which should exist (in my opinion) between members of the same and of different Societies. The attachments between members of the same society is strong enough for all practical purposes, yet not so strong as to uphold the Society or any of its members in wrong doing. That party spirit and feeling of jealousy which exists so strongly between secret societies is greatly diminished and there is just enough of it to give spice and spirit to our daily intercourse. The societies are about as secret as the Waterburian Society. The debates, essays, orations and criticisms are all public, business meetings are not. The societies have two very nicely furnished halls, libraries and museum rooms.

These are my sentiments and opinions about this matter. I have not been acquainted with them, yet, long enough to thoroughly understand their workings and may yet come to different conclusions and opinions from what I have now. Yet I will say that notwithstanding my prejudices, I prefer, very much prefer, them to jealous and wrangling societies such as they have in Hamilton College, at least.

I like it better and better in Hamilton the longer I stay. The advantages in many respects are rare. Any number of young ladies may be had in the Village and Academy by just applying in season.

Direct to L. J. M. Mad. Univ. Ham. N. Y.





Write soon and give me all the particulars.

Yours very respectfully,

L. J. MATTESON.

To Stephen Holden, Esq.

NOTE: The two literary societies which existed in 1854 were apparently the same which were then or later known as the Adelpgian and Aeonian Societies, since the Aeonian is supposed to have been founded in 1846. The Aeonian (and perhaps the Adelpgian) had a period of dormancy and was later revived. The Adelpgian in 1880 became the Colgate Chapter of Beta Theta Pi and the Aeonian in 1887 took a charter from Phi Kappa Psi. Many of the Aeonians who were graduated prior to 1887 were received into the Colgate Chapter of Phi Kappa Psi whenever they happened to return to Hamilton in subsequent years. It is probable that Beta Theta Pi followed the same practice with the Adelpgians. In 1854 the societies were more of a literary than of a fraternal nature.

In spite of the superiority which our letter writer ascribed to the society system prevailing at Madison over the Greek letter fraternity system which then flourished at Clinton, the latter was eventually destined to prevail at Madison and displace the earlier plan. The Greek letter fraternal system originated at Union from which it was carried to Hamilton College. Finally it spread thruout the country.





**16. FARMERS AND MECHANICS OF SHERBURNE**

Pertinent to the subject of the efficient life by which we in lowly stations may avoid wasteful lives and misspent energies is the following paper reprinted from the Sherburne News, which includes paragraphs on; The Producing Classes; The Farmers; Exhibitions; Dignity of Labor; Education; Free Trade or Protection; Sales Resistance (Compare this final paragraph with 143 Atlantic Magazine 552, Apr. 1929. Stephen Holden began to read this magazine with Vol. 1 No. 1 about 1856 and continued to read it until his death.)

**ADDRESS**

*Delivered by*

**STEPHEN HOLDEN, Esq.,**

*Before the*

Farmers and Mechanics' Association of Sherburne and Adjoining Towns, on Friday Evening, January 17, 1878.

A Roman dramatist gained great applause by putting into the mouth of an old man in a play these words: "I am a man, and consider that I have an interest in everything that concerns mankind." This truth is the basis of all association for public ends. Every man's private good is inseparably connected with the public good and with the private good of every other man. They who feel this truth, and accept it, cheerfully bear the burdens and perform the duties which their relations to society impose, and are called public







BENTLEY HOUSE, SHERBURNE, 1899



SHERBURNE, N. Y., FROM PRATT'S FARM,  
1899





spirited. They who do not heartily accept this truth, also take a share of the public burdens, but they groan under the load. Whatever they are compelled to contribute to public interests they look upon as a total loss, for which they receive no compensation.

The Association in whose name we are met to-night is no doubt a source of benefit to the private interests of the members, especially to its most active supporters, but its chief utility is of a public nature, and individuals are benefited by it mainly by having a share in the public improvement. Our prosperity and even our existence as a corporation depends upon public spirit. We are in theory a society of producers though the chief interest of some of us is in consuming some of the good things which the others produce.

### 1. Foreign Producing Classes

Human employments can be classified by this criterion. Whoever makes anything which can be exhibited is a producer, and his is one of the productive arts. The workers of the soil, the workers of wood and iron and the other metals, the workers of textile fibers, the workers in marble and upon canvas, all are included. We may discard the word "useful" as not so well suited to our purpose as the word "productive," though we may no more doubt the utility of the arts which feed the imagination, than we may the utility of the arts which feed the stomach. The other class is of those who can exhibit no product of their industry. They are clergymen, physicians, lawyers, barbers, bankers, merchants and others who in the capacity of merchant or





banker or professional men bring nothing to the annual collection of beautiful and useful products. They work upon men and help to run the various machinery of society. Their business is social and by the very act of doing it they are brought into contact and communion with their fellow-men. The homely adage: "It takes two to make a bargain," well illustrates the social character of the trader's business, and presents the action of mind upon mind. So we have speaker and audience, doctor and patient, lawyer and adversary for his action in public and client in private, and so on to the end of the chapter. You can hardly conceive of one of these as acting alone. His success depends upon the impression which he can make upon other minds. To beguile, to soothe, to convince, to persuade, to overawe, to deceive is his office. The men of this class are in the constant practice of self assertion and the trial of their wills against the wills of other men. Hence it results that this non-producing minority attracts an amount of notice and exercises an influence in the social state out of all proportion to its members or its worth. The productive arts on the other hand, are solitary. The human mind through the hand acts upon unfeeling matter. Men may work side by side, but the work itself is solitary. The two blacksmiths who pound the same iron, are not hammering each other's minds. They may converse, but their conversation is not a part of their business as is the conversation of the trader and others of the non-producing class.





## 2. Farmers

The work of the farmer is not only solitary in its nature, but is carried on to a great extent away from the presence and sight of his fellow men. Some indeed make up for this deprivation of human society by a vast amount of energetic conversation with their horses and oxen. Now while the farmer is laboring to make nature yield to him her treasures, he is not exercising the powers which will enable him to control the wills of his fellowmen. Farming is by some thought to have an unfavorable effect upon the social nature. Men having learned to find pleasure in the presence of the inanimate and the brute creation, become averse to intercourse with their fellows, which seems too much like warfare. Giving a little credit to the notion that farming tends to make men unsocial, we have a right to claim for it an immense compensation; that it is the chief nursery of independence. The farmer rejects the doctrine that 'a man must be either the hammer or the anvil.' He will not be subject to another; he does not wish another to be subject to him. The present tendency of all other branches of business is towards great establishments where one man directs a thousand and the individual workman is but a small part of a vast machine. The employees of great corporations, although legally free, act in obedience to the wishes of the great capitalist under whom they serve almost as completely as if they were the subjects of an absolute monarch. If then the support of our democratic institutions depends so greatly upon the agricultural interest, (and I wish to include the small and decreasing number of independent me-





chanics along with the farmers,) then it is all important that that interest should preserve and extend its influence and make the community sensible of its importance. If the business of the farmer does not qualify him to exert his due share of political influence, then his leisure must. It does indeed. The farmers in this climate are favored with an amount of leisure beyond any other class of our people. Some improve it and become the most interesting of men and most useful citizens. Some do not, and they are the most unlovely specimens of mankind. Indeed, I think it safe to assert that in destitution of all the graces and virtues that belong to civilized life there is a class of farmers that surpass all other men. But these are a minority and they do not belong to our society. It is not necessary to describe them.

### 3. Exhibitions

What are the means by which the producing classes can be made to exhibit their strength and gain the influence in society to which they are justly entitled? One means, and a very effectual means, is the annual exhibition of products. These solitary workers have something to show as the fruit of their labors. The importance of the industrial interests is made to appear, which is a great good, and the workers themselves get new views of what is attainable in their various arts. They cannot but feel the community of interests which binds together the natures of all the callings. Men who have taken the brunt of the labor in an association, at times feel that they are ill repaid for the exertions they have been





compelled to make to keep their enterprise alive. The thought should not be of pecuniary recompense. The great question is whether anything has been done to make industry respectable, to raise the character of the productive arts by increasing the value of the products of these arts, and by giving the public a better idea of their importance. When we see the rush of young men into the non-producing occupations which are already overcrowded, we must regard with favor every enterprise which tends to render productive industry attractive. There will never be too many farmers or too many mechanics, but there are too many people going about the country to ascertain what people will buy, and too many who do nothing at all. As a social gathering the fair is a great desideratum. There is something to talk about, and every body is there. It would be an interesting subject of discourse, to give an account of the fairs of other countries which are held for the sale of commodities lasting many days, and collecting vast crowds of people. But they belong to a different state of society from ours and it would be impossible here. The artists of this country, however, have resorted to something of the same sort for the sale of the products of their art under the name of art unions.

#### 4. Dignity Of Labor

The low esteem in which the productive employments are held, must not however be charged to the degeneracy of the present time nor taken as an evidence of the unsoundness of our modern society. It is in fact a relic of barbarism. Not





many centuries ago, all useful employment was thought degrading, and people who lived by honest industry acknowledged their degradation and looked up with reverence to those whom the accident of birth had spared from the necessity of soiling their clean hands by useful toil. The gentleman was not called such on account of his qualities of head and heart, but on account of his birth and station. Many employments which are now considered highly honorable, and which exercise a man's highest faculties were once thought degrading. Thackeray says that the only employment a British nobleman of the last century could engage in without dishonor was that of arms. The world is growing wiser and is approaching a point when all employment which is serviceable to mankind will be esteemed honorable. Formerly men born in low rank were content to pursue a useful calling because they regarded their station as unalterably fixed and to attempt to change it would have been like quarreling with fate. Now we are all sovereigns and we have come to regard our possibilities as infinite. Hence there is a struggle for precedence extending throughout society, generally carried on by fair and honorable expedients, but sometimes by malignant and even inhuman practices. That error lies not in departing from the spirit of the past, but in retaining so much of it that merit and not birth is the true criterion of nobility, is a truth which we pretend to accept, but that principle cannot widely and effectually prevail until we heartily recognize the honor and dignity of those employments in which the great majority of mankind must necessarily engage. People who regard productive labor as beneath their dig-





nity are holding on to an antiquated notion which in the progress of civilization will soon become ridiculous.

### 5. Education

But the great means by which the producing classes are to be improved in character and influence, is education. Here we enter the field of controversy, intending to do so scarcely more than to state a position. All experience is education, in the wider sense of the word. But what we have to consider are the instrumentalities by which one is prepared to enter upon his career as a citizen, and as a master of some employment. The time taken is the early part of life. The means of education are two-fold, the school where may be gained the general intelligence which concerns all men, of whatever employment, and consists mainly in what is commonly called book-learning, and there is a course of instruction by which one learns how to do that particular thing which is to be the main business of his life. It need hardly be said, that the latter branch of education has not generally been acquired in schools. Business has been learned in the walks of business. Farming has been learned on the farm, and mechanical skill has been acquired in the shop. The question is, whether the attempt which is making to change all this and turn the schools over to what is called practical education is to succeed? The question is not whether people are to have a practical education. That they must and will have or business cannot go on. But, shall it be gained as heretofore from practical men, or shall the schools be turned into





mimic workshops? Will sham handling of tools amount to anything? I think not. I think the farmer can teach farming, and the merchant book-keeping, and the blacksmith his art; and so of all the others better than any schoolmaster, and more conveniently. These things are learned and practiced in the same act. The way to learn how to do a thing is to do it. But if the school cannot serve to teach one his employment, what is it that makes them so important? The man is more than the workman, and the schools help towards the growth of manhood. We need to know our relations to our fellows, and to the ages that have gone before and are to come after us, to the universe and the Creator; to know in how great a world we have a place, and what that place is. Books, which do not teach our trade, teach this. We need cultivated tastes and the power to trace with interest the workings of great minds, which are expressed in books. These pursuits adorn prosperity and mitigate adversity, and make it possible to have enjoyments which are not vicious. We need knowledge of public affairs in which all have a part to perform. These things we all need. The farmer and the mechanic needs them, in order that he may fill that place in society to which the importance of his calling entitles him. The truth is that up to the point of entering upon the particular pursuit which one is to follow, the same education is required for all of whatever calling in the prospect. It is the education for manhood and citizenship.

Then let a young man get as good a knowledge of books as his circumstances will reasonably permit; let him know more of the world than is included within our visible horizon; and then let





him devote himself to the main business of his life in a place where that business is carried on, and he will still find great difficulties to overcome, but he is on the right road. And let him not delude himself with the idea that he can be put through a patent process which shall turn him out a complete and experienced man of business after a course of four months. The intelligent farmer and mechanic will not rest content with early acquirements however ample, but will make use of the leisure, which even the most exacting occupation does not entirely destroy, to keep himself abreast with the world's intelligence.

## 6. Inventions

The productive arts are so bound together that one cannot be improved without at the same time advancing many. Mechanics make the implements by which farms are worked. The product of one industry is the instrument of another. Our age has been busy with inventions and the last ten years have witnessed a wonderful change in the means of doing work. The rapid introduction of farm machinery is due in a great measure to the war. High prices furnished the means of purchasing; and the withdrawal of so many men from the fields of labor, made it necessary to resort to new appliances by the aid of which a few could perform the labor of many. The result is a great triumph of mechanical ingenuity. Many have expressed surprise that the introduction of labor-saving machinery has neither reduced the price of labor nor lessened the demand for it. The explanation is not difficult. The value of labor depends upon its productiveness, and the





labor-saving inventions had vastly increased the productiveness of labor. That was a public benefit in which the laboring man had a share of which he could not be deprived. If he could not get what labor was really worth by working for others, he could work for himself and sell the products of his labor instead of selling the labor itself. Thus there could be no monopoly; employers could not obtain labor without paying its value. As human wants increase as fast as the means of supplying them and as the increased productiveness of labor adds to the wealth of the country, it follows that labor-saving machinery cannot lessen the demand for labor. People will have done all that they can pay for.

### 7. Free Trade

Another question arises in view of the increased productiveness of labor through mechanical inventions. Why is it that the ease with which one can earn a living, is not increased in proportion to the increase in the effectiveness of labor? Suppose by the aid of machinery men on an average can accomplish twice as much as they could a generation ago. Can they also procure by their labor twice as many of the good things of life? It is tho't not, and the failure is accounted for by some upon the theory that our increase in productive power through machinery is in a great degree neutralized by the laws of our country which force labor into unnatural and unprofitable channels. Those laws operate in this way: It costs to make certain articles in this country more than they would sell for, because of the better facilities for producing them in other countries.





Now by imposing an import tax on such articles of foreign make, which tax would be so much added to the price, the price would be brought above the cost of making the articles in this country and they would be made here. Now one theory is that the difference between what the article costs to make it and what it would sell for if the law did not interfere, is a dead loss, and that all the difference that the law makes is that by the artificial raising of the price by law the loss is made to fall on the consumer instead of on the maker, and that the protective tax does not benefit the maker of the protected article for he is not overpaid for the trouble and expense of the manufacture, and if the protective law had not been passed he would have been engaged in making something which is naturally worth what it costs to make it. The other theory is that all things should be made in this country and that if not protected our manufacturers would be destroyed by foreign competition. The great political question of the future is whether business shall be allowed to find its equilibrium according to the unaided laws of nature.

Another hindrance to the material prosperity of our people is the superstitious regard for fashion. It is obvious enough that it causes a great amount of fruitless expense and a waste of labor. It also prevents improvement in many branches of manufacture. It would be idle for a maker of carriages to give his mind to improving the beauty and strength and comfort of his vehicle for he could not sell them if they did not conform to the standard prescribed by the invisible authority. It does not matter how unsuitable an article may be for its intended use, if it bears





the stamp of authority it will sell. Our people have lost the exercise of their private judgment in things within the domain of fashion, and from that cause have become peculiarly exposed to humbug in other things. It would, of course, be unwise for any one to break away from the custom of the age and mark out a path for himself in this matter, but it is quite likely that this age will seem ridiculous in the eyes of a brighter age, not on account of the absurdity of any particular fashion in dress or equipage, but because an age which boasts of its enlightenment and the independence of its thought is fettered in so important a matter by servile and superstitious observances.

#### 8. Sales Resistance

The only remaining topic concerning our industrial relations which I have to present, is our position as consumers. We have many wants and to know how to supply them well and economically is to be strong in practical wisdom. Our community is overrun with agents who kindly undertake to show us our wants and at the same time to furnish the means of supplying them. Now it would seem that if the labor and expense which is devoted to the business of selling had been employed in making articles of high excellence, there would be no necessity for such an amount of puffing as we see in most branches of trade. It seems to be taken for granted that an American will buy anything if he is only properly persuaded. The desire of so many to live by other means than the work of their hands, is the cause of the employment of so many in what seems a





fruitless and useless labor. The producing classes ought to resist these acts of the traveling public to beguile them of their money. We should learn the value of articles from those who buy and use them, and not from those who offer them for sale. The enforcement of this rule would take from many men their occupation. Where would be the book agents, the map agents, the sewing machine agents, the life insurance agents and the lightning rod men, if people should learn to give no credit to such interested witnesses. Farmers must learn from farmers the value of implements, and so of all others who have wants, if they wish to protect themselves from imposition. And manufacturers must be taught to rely for the sale of their goods not upon the eloquence of their salesmen, but on the excellence of their wares. The producing classes are interested alike in what they have to sell and what they have to buy, and an improvement in one branch of industry is a benefit to all branches. Neither is the prosperity of one nation a hindrance to that of another. The increase of production in other countries may help to destroy monopolies in this, but the people are benefited. The industries of the world are inseparably linked together and depend upon one another.





## 17. CYCLOPEDOSIS AND ANNOTISIS

Cyclopedia reading along the lines of one's interest as it shifts from year to year and month to month, may yield not only pleasure but greater and more permanent benefit than the average of reading even in superior non-fiction books. The mind naturally majors from time to time, first on one topic and then on another. A short reading in a good cyclopedia at the time when interest in a subject is aroused is most effective.

In the cultivation of the cyclopedia habit and perhaps other reading also, it is suggested that the reader often pencil in the margin his initials and date (R. H. 1930) and draw a vertical line opposite passages deemed of special merit or importance. In later years these annotations should add interest to the books. At the same time there may be a slightly stimulating reaction upon the annotater. The dating dignifies that particular time-space. From being merely the author's passenger, one becomes his collaborator even though it be on a microscopic scale.

Jan. 1, 1930.

J. H.

Hamilton Wright Mabie (1846-1916) in "Books and Culture" refers to the copy of "Montaigne's Essays" in the British Museum which bears on the flyleaf the signature, Wm. Shakespeare. If genuine, one may imagine that ideas derived from reading Montaigne, after maturing in the substratum of Shakespeare's mind, reappeared in altered form in the "copy" which the latter supplied to the typesetters. As cream enriches coffee, so sipping Montaigne from Shakespeare's copy would add a tang to the Essays which might





be wanting in a clean new copy fresh from the bookshop. Much more would this be so if Will, following the example of Montaigne whose custom was to annotate the books he read, had marked the margins of his tome with dates and comment.

Likewise, tho grandshire be a man of no renown, yet might one choose to read some books he read, inspect the comment penciled years before, and add, perhaps, new comment of one's own. Such use, in time, would make the book, a curio, indeed, and should enhance its value for the clan.

We may be guilty of hyperbole, if as we mark the margins, we repeat;

“Lives of great men oft remind us  
We can make our lives sublime  
And departing leave behind us  
Footprints on the sands of time”

Perhaps our books will be handed over to the junk man before anyone reads our notes. If during our association with a good book we feel as Boswell to Johnson or as Charles Cotton to Michael seigneur de Montaigne who will be harmed? Sometimes both parasite and parasitee are benefited by a symbiosis.

In England of bygone days, houses often remained in the same families for many generations. In France a Brisson farm was handed down in that family for much more than half a thousand years. Such continuous association of a family with its home, no doubt, was of profound effect upon the minds of its occupants. It worked for stability and the will to survive. In the nineteen hundreds with our ceaseless flux and flow, permanence of abode seems unthink-





able. May it not be well, however, to cling to the family library in lieu of other Lares and Penates? The books may need to remain boxed in the attic thru long periods of time but later be highly prized as souvenirs of generations past. Even the printings of the nineteen thirties may some day rejoice the hearts of book collectors with their quaint spellings of though, through and thorough. Meanwhile the books will require only a tithe of the care and expense which would be entailed should we try to retain and preserve in repair the houses of the fathers.

### 18. FIFTY-FIFTY READING

It seems well not to confine one's reading to contemporary books, magazines and newspapers. In reading those of a generation or more ago, one is far less likely to fritter away time on the trivial and transient. We apply a rigid censorship when we pass upon the claims of the older books upon our time, while we give the new, the benefit of the doubt. Time will prove that a large part of the reading matter of the day is merely futile speculation upon what turn some expected event will take. Many issues are so far outside of the possible scope of our influence that we cannot help or hinder the result in the slightest degree, so that we may well wait to learn "which way the cat will jump" until the event has taken place.

James Truslow Adams in "Sweetness and Light, Sixty Years After" (144 Atlantic Mo. 628) says; "Just as a man who knows only one country cannot be considered to know even that, so a man who knows only one era cannot savor its





peculiarities with the same biting relish as one who has been a wide traveller in time."

It may therefore be suggested that in order to read with a maximum of pleasure and profit, one should divide his reading time about equally between current, contemporary reading matter, and books, etc., published prior to the World War of 1914. See "Books and Culture" by Hamilton Mabie. Few of us are in any danger of spending more than half on the older books. We who are habitual patrons of libraries are in danger of being continually tempted into taking away with us such new books of attractive appearance as we may chance to see. Once drawn we are conscious of the need to make whatever use of a book we are going to make before it must be returned. Thus better books which belong to the family remain upon the shelves unused for decades or even a lifetime. We lose also the privilege and profit of making the marginal commentary notes which library rules forbid.

Feb. 16, 1930.

J. H.

## 19. THE FUTURE OF OUR BUILDINGS AND BOOKS.

Americans of 1930 are going in for travel abroad to an extent which would have amazed the Fenimore Coopers, Henry Longfellows and Washington Irving of 1830, had the future of the tourist complex been revealed to them. These writers seem to have found a great part of the lure of Europe in the fascination of its ancient





buildings and of the quaint old books, pictures and articles on view in its museums.

Little seems to be known of what future can be expected for our modern steel frame buildings even when they are so situated that the land occupied will not be needed for other use. Will the steel beams crystallize and crack, or corrode and disintegrate until the great structures fall or may some of these giants of steel and stone still be seen in A. D. 2430?

Our books, we cannot think, will be extant after centuries of time altho some, two hundred years old, are neither very scarce or dear. If well cared for in a dry climate four hundred years is not too much to expect of rag paper. No such prospect is held out for sulphide or wood pulp paper but we know little about how long the better grades will last. Even the poorer grades of "newsprint" paper made from wood which can be seen in the thirty cent books of the eighteen eighties, tho slightly yellow are not hard to read and who can say that when twice or thrice as old they may not be much the same except more yellow and crumbly on the edge? Newspaper files fare not so well. Books of the eighteen sixties and seventies whose paper seems like "newsprint" are apt to contain paper made from esparto grass cut in Spain or Barbary. Only time will tell how long such paper may endure. The guess is that it will outlast woodpaper but not that made from rags.

March 4, 1930.

JONATHAN HOLDEN.





## 20. FRANKLIN'S EXAMPLE

Among the respectable precedents for the formulation of an individual or family creed is the example of Benjamin Franklin who in his autobiography records, "I had been religiously educated as a Presbyterian; and tho' some of the dogmas of that persuasion, such as the eternal decrees of God, election, reprobation, etc., appeared to me unintelligible, others doubtful, and I early absented myself from the public assemblies of the sect, Sunday being my studying day, I never was without some religious principles. I never doubted, for instance, the existence of the Deity; that he made the world and govern'd it by his Providence; that the most acceptable service of God was the doing good to man; that our souls are immortal; and that all crime will be punished, and virtue rewarded, either here or hereafter. These I esteem'd the essentials of every religion; and, being to be found in all the religions we had in our country, I respected them all, tho' with different degrees of respect, as I found them more or less mix'd with other articles, which, without any tendency to inspire, promote, or confirm morality, serv'd principally to divide us, and make us unfriendly to one another. This respect to all, with an opinion that the worst had some good effects, induc'd me to avoid all discourse that might tend to lessen the good opinion another might have of his own religion; and as our province increas'd in people, and new places of worship were continually wanted, and generally erected by voluntary contribution, my mite for such purpose, whatever might be the sect, was never refused.





Tho' I seldom attended any public worship, I had still an opinion of its propriety, and of its utility when rightly conducted; and I regularly paid my annual subscription for the support of the only Presbyterian minister or meeting we had in Philadelphia. He us'd to visit me sometimes as a friend, and admonish me to attend his administrations, and I was now and then prevail'd on to do so, once for five Sundays successively. Had he been in my opinion a good preacher, perhaps I might have continued, notwithstanding the occasion I had for the Sunday's leisure in my course of study; but his discourses were chiefly either polemic arguments, or explications of the peculiar doctrines of our sect, and were all to me very dry, uninteresting, and unedifying, since not a single moral principle was inculcated or enforce'd, their aim seeming to be rather to make us Presbyterians than good citizens.

At length he took for his text that verse of the fourth chapter of Philippians, "Finally, brethren, whatsoever things are true, honest, just, pure, lovely, or of good report, if there be any virtue, or any praise, think on these things." And I imagin'd, in a sermon on such a text, we could not miss of having some morality. But he confin'd himself to five points only, as meant by the apostle, viz.: 1. Keeping holy the Sabbath day. 2. Being diligent in reading the holy Scriptures. 3. Attending duly the public worship. 4. Partaking of the Sacrament. 5. Paying a due respect to God's ministers. These might be all good things; but, as they were not the kind of good things that I expected from that text, I despaired of ever meeting with them from any other,





was disgusted, and attended his preaching no more. I had some years before compos'd a little Liturgy, or book of prayer, for my own private use (viz., in 1728) entitled, Articles of Belief and Acts of Religion. I return'd to the use of this, and went no more to the public assemblies. My conduct might be blameable, but I leave it, without attempting further to excuse it; my present purpose being to relate facts and not to make apologies for them.

It was about this time I conceiv'd the bold and arduous project of arriving at moral perfection. I wish'd to live without committing any fault at any time; I would conquer all that either natural inclination, custom, or company might lead me into. As I knew, or thought I knew, what was right and wrong, I did not see why I might not always do the one and avoid the other. But I soon found I had undertaken a task of more difficulty than I had imagined. While my care was employ'd in guarding against one fault, I was often surprised by another; habit took the advantage of inattention; inclination was sometimes too strong for reason. I concluded, at length, that the mere speculative conviction that it was our interest to be completely virtuous, was not sufficient to prevent our slipping; and that the contrary habits must be broken, and good ones acquired and established, before we can have any dependence on a steady, uniform rectitude of conduct. For this purpose I therefore contrived the following method.

In the various enumerations of the moral virtues I had met within my reading, I found the catalogue more or less numerous, as different





writers included more or fewer ideas under the same name. Temperance, for example, was by some confined to eating and drinking, while by others it was extended to mean the moderating every other pleasure, appetite, inclination, or passion, bodily or mental, even to our avarice and ambition. I propos'd to myself for the sake of clearness, to use rather more names with fewer ideas annex'd to each, than a few names with more ideas; and I included under the thirteen names of virtues all that at that time occur'd to me as necessary or desirable, and annexed to each a short precept, which fully express'd the extent I gave to its meaning.

These names of virtues, with their precepts were:

1. TEMPERANCE. Eat not to dullness; drink not to elevation.

2. SILENCE. Speak not but what may benefit others or yourself; avoid trifling conversation.

3. ORDER. Let all your things have their places; let each part of your business have its time.

4. RESOLUTION. Resolve to perform what you ought; perform without fail what you resolve.

5. FRUGALITY. Make no expence but to do good to others or yourself; i. e., waste nothing.

6. INDUSTRY. Lose no time; be always employ'd in something useful; cut off all unnecessary actions.

7. SINCERITY. Use no hurtful deceit; think innocently and justly, and if you speak, speak accordingly.





8. JUSTICE. Wrong none by doing injuries, or omitting the benefits that are your duty.

9. MODERATION. Avoid extreams; forbear resenting injuries so much as you think they deserve.

10. CLEANLINESS. Tolerate no uncleanness in body, clothes, or habitation.

11. TRANQUILITY. Be not disturbed at trifles, or at accidents common or unavoidable.

12. CHASTITY. Rarely use venery but for health or offspring, never to dullness, weakness, or the injury of your own or another's peace or reputation.

13. HUMILITY. Imitate Jesus and Socrates.

The result Franklin states as follows:

“But, on the whole, tho' I never arrived at the perfection I had been so ambitious of obtaining, but fell far short of it, yet I was, by the endeavour, a better and happier man than I otherwise should have been if I had not attempted it; as those who aim at perfect writing by imitating the engraved copies, tho' they never reach the wish'd-for excellence of those copies, their hand is mended by the endeavor, and is tolerable while it continues fair and legible.

It may be well my posterity should be informed that to this little artifice, with the blessing of God, their ancestor ow'd the constant felicity of his life, down to his 79th year, in which this is written. What reverses may attend the remainder is in the hand of Providence; but, if they arrive, the reflection on past happiness enjoy'd ought





to help his bearing them with more resignation. To Temperance he ascribes his long-continued health, and what is still left to him of a good constitution; to Industry and Frugality, the early easiness of his circumstances and acquisitions of his fortune, with all that knowledge that enabled him to be a useful citizen, and obtained for him some degree of reputation among the learned; to Sincerity and Justice, the confidence of his country, and the honorable employs it conferred upon him; and to the joint influence of the whole mass of the virtues, even in the imperfect state he was able to acquire them, all that evenness of temper, and that cheerfulness in conversation, which makes his company still sought for, and agreeable even to his younger acquaintances. I hope, therefore, that some of my descendants may follow the example and reap the benefit.

It will be remark'd that, tho' my scheme was not wholly without religion, there was in it no mark of any distinguishing tenets of any particular sect. I had purposely avoided them; for, being fully persuaded of the utility and excellency of my method, and that it might be serviceable to people in all religions, and intending some time or other to publish it, I would not have any thing in it that should prejudice any one, of any sect, against it, I purposed writing a little comment on each virtue, in which I would have shown the advantages of possessing it, and the mischiefs attending its opposite vice; and I should have called my book *THE ART OF VIRTUE*, because it would have shown the means and manner of obtaining virtue, which would have distinguished it from the mere exhortation to be good, that does not in-





struct and indicate the means, but it is like the apostle's man of verbal charity, who only without showing to the naked and hungry how or where they might get clothes or victuals, exhorted them to be fed and clothed.—James ii. 15, 16.

But it so happened that my intention of writing and publishing this comment was never fulfilled. I did, indeed, from time to time, put down short hints of the sentiments, reasonings, etc., to be made use of in it, some of which I have still by me; but the necessary close attention to private business in the earlier part of my life, and public business since, have occasioned my postponing it; for, it being connected in my mind with "a great and extensive project," that required the whole man to execute, and which an unforeseen succession of employs prevented my attending to, it has hitherto remain'd unfinished.

## 21. AMERICAN ORIGINS

Edward Alsworthy Ross (212 Nor Am Review 747) estimates that fully one quarter of our population is descended from the Puritans of 1618-1640. 42% are descended on both sides from Colonial stock.

(J H) The expansion of American population before 1810 by excess of births over deaths is one of the marvels of history.

Based mainly upon the figures of the government publication "A century of population growth, a fairly reliable estimate of the derivation of the population of the United States in 1910 would seem to be; Class A; The racial stock





derived by descent from persons who settled in America prior to 1640, 17 to 20%.

Class B the racial stock derived from those who settled in America between 1640 and 1790, 13 to 15%.

Class C from those who settled after 1790 plus the living foreign born, 65 to 70%.

Of course many of the persons enumerated in 1910 would be apportionable partly to each class.

The size of Class A is surprising since the total population of the colonies in 1660 is given as 84800. This included many persons born in America. From a group of immigrants arriving prior to 1660 numbering in the neighborhood of 30,000 was derived in 1910 an ingredient of the population of America equivalent to 17,000,000 persons counting those of mixed descent only for the fraction of their descent derived from Class A. The ancestors of Class A must then have multiplied themselves five hundred fold in three hundred years. The period covered not to exceed ten generations. The negro element would probably be mainly derived from Class B so that the white element now derived from the 1640-1790 class is comparatively small.

If, however, as suggested by Gen. Francis March, the reason why the Americans of Colonial descent have reversed their course and are either stationary or declining in numbers, is because of the pressure of immigration, how shall we account for the fact that the people of Australia, where there is ample room for expansion and where immigration has long been moderate, have a low birth rate as have all the English colonials. Why is the decline most marked among the prosperous middle class?





The French of Canada who now have about the same rate of increase as our Colonial American ancestors contrast similarly with their more prosperous cousins in France. The cause of this is a problem in group psychology; there has been a change in attitude of mind, in philosophy of life.

The expansion of American population during the Colonial period by the excess of births over deaths will stand as one of the marvels of history.

Kellogg in "Old Worlds and New" (Vol. 1, p. 17) states: Between 1620-1629 and 1640, the limits of the Puritan Emigration, there was an average of about 2,000 emigrants to New England in each year and it is said that from these 21,000 people are descended more than one-fourth of the present (1927) population of the United States.

The Washburn Genealogy (p. 180) says that from 1629 to 1640, 200 ships crossed to New England, carrying 21,000 emigrants.

Many of the emigrants to New England probably contributed very little to the permanent population of America. It seems likely that as much as a quarter of the population of the United States in 1929 is to be attributed to the descendants of not more than five thousand men and five thousand women who arrived in America before 1645.

An examination of any of a large number of genealogies of American families and particularly those of New England ancestry reveals an impressive picture of the contribution to American life which the descendants of a single American ancestor has furnished. The Gorton genealogy shows that the number of descendants of Samuel Gorton, the Rhode Island pioneer and his wife is





estimated to exceed 300,000 of whom more than 300 are in the line of continuous male descent and so bear the Gorton name.

In a stationary population such as that of France, men have an average of one descendant in continuous male lines in each generation. After three hundred years, the Frenchman should have about 1,000 living descendants, of whom on the average, one only would bear the original family name.

The Gorton family has its descendants thruout the country. Its contribution to the nation's human stock has at the same time been of high quality. This is not an exceptional case as the record disclosed by many other American genealogies will show. In many cases the pioneer ancestor of such a family was some inconspicuous man of whom little can be learned except that he was the source from which a now widely diffused family name is derived.

The times have changed. In the nineteen hundreds, such family expansion as that in which our forefathers participated seems unthinkable. Is it because it is harder now to obtain the food and clothing required for good living or has there been a change of mind thru which men no longer value so highly physical perpetuation and extension?

Feb. 1930.

J. H.





## 22. NEW ENGLAND IN NEW YORK

When Stephen Holden of Hartwick Hill (R-6429) left Rhode Island in 1794 to set up a new home in Otsego County from whence the "Holdens of Hartwick" were destined to be dispersed, he was participating in a migration famous in American history. It seems appropriate to reprint here from 9 Transactions of Oneida Historical Society, page 42 (1903), the following paper by his grandson and namesake.

### New England In New York

*By Hon. Stephen Holden.*

When a schoolboy, I had the benefit of an edition of Virgil which kindly assisted defective imaginations, by the suggestion, in a note, that the expression "bringing Troy into Italy" was not to be taken literally.

My subject is New England in New York, and I am willing that the words be taken in a literal sense. New England was made up, partly of granite, and partly of men. Great masses of both have come into this State; the men first; the monuments later.

Colonial New York was an empire, in prospect. The physical geography of the region has not changed. Here, then as now, was the gateway of the Continent, the shortest distance from the ocean to the great lakes, and the lowest summit to pass. Here were the lands and waters which for all purposes of utility, and for scenic beauty, are not surpassed in the world. Crowding on the east was New England, with a superabundant population, at the close of the colonial period, and





with a social, political, and moral system fully developed. The destined march of New England across the continent must have its first stage in New York.

As an English colony New York had had a meagre growth. When its connection with Holland was severed, an end was made to emigration from that country. Possibly the presence of Dutch settlers may have tended to deter the English, except such as were concerned in the government of the colony. Besides, the colonizing spirit was on the wane in England. For nearly a century preceding our revolution, there was scarcely any movement of population from the mother country to the colonies. Probably the great mass of the English were insensible of the fact that the Americans were their countrymen and kinsmen. The story of the settlement of Georgia, the last settled of the thirteen revolting colonies, begun under the supervision of General Ogelthorpe in 1732, is in point. Only the indigent and improvident could be obtained from England, but upon the failure of the effort to get desirable colonists from there, resort was had, with better success, to Scotland, Germany and Switzerland.

Fear of the Indians was another hindrance to settlement. Of all the colonies, New York had the most dangerous frontier, as long as the French were masters of Canada.

There may be room for speculation as to the causes of the slow growth of the colony. The evidences of the fact are abundant.

The complete organization of the colonial government under English rule may be dated from November 1, 1683, when the first counties were





erected. Ten of our present counties are of that date. The county of Albany included more than seven-eighths of the territory, or all north of the Delaware and a line extending from the head of that river to the eastern boundary of the colony by way of the north line of Dutchess County. So slow was the advance of settlement that no new county was erected until 1772, when Charlotte and Tryon Counties were added, and they were the last until independence was secured. The names were changed, Charlotte to Washington and Tryon to Montgomery. April 2, 1784, at the first session of the legislature after the treaty of peace by which Great Britain acknowledged the independence of the United States. (The legislature seems to have been afraid to take liberties with the names of the queen consort and the royal governor, while the result of the war was uncertain.)

The central figure in Tryon County was Sir William Johnson, and the population consisted mainly of the Germans on the Mohawk and Schoharie. Charlotte County was peopled by the movement which created the State of Vermont, with a small contingent of Scotch and Scotch-Irish. Settlers from England were noticeably wanting in both.

The royal governors caused enumerations of the inhabitants of the colony to be made, by which the population appears to have been:

In 1737.....	60,437.
In 1749.....	73,448.
In 1756.....	96,765.
In 1771.....	168,007.





The figures show an annual increase of a little less than one and two-thirds per centum from 1737 to 1749, a little more than four and one-half from 1749 to 1756 and of a little more than four and nine-tenths from 1756 to 1771, the calculation in each case being based on the statement of population at the beginning of the period. The next official count of the entire population was that of 1790, the first census taken under the provisions of the constitution of the United States. (I think there was an enumeration of the white inhabitants in 1783, but I have not taken the trouble to get the figures.) In 1790 New York was found to have a population of 340,120, having a little more than doubled in the nineteen years from 1771, and to rank fifth among the States; the order being Virginia, Pennsylvania, North Carolina, Massachusetts, New York. During this period was the War of Independence lasting from 1775 to 1783. If we group events of that war, Ticonderoga in 1775; Long Island and the capture of New York and the forts in 1776; Saratoga and Oriskany in 1777; the massacres in 1778; Stony Point and Sullivan's raid in 1779; the occupation of the metropolis from its capture to the day of evacuation after the treaty of peace, and the consequent presence of Washington with the principal part of his army in the neighborhood of the city, most of the time of its occupation by the enemy, it will appear that at least half of the military events of the revolution took place within the boundaries of New York. During that stormy period new settlements were not and could not be planted. In fact, contraction instead of expansion was what took place.





The increase of population shown by the census of 1790, therefore, must be credited, in the main to the last six years, or the period beginning with the pioneer settlement in this vicinity, that of Hugh White at Whitestown in 1784. But the census figures show that the number of settlers in this vicinity in 1790 could not have been great. Of 340,120 people in the state at that time, 213,751, or considerably more than three-fifths, were east of the Hudson and on the three islands. The distribution of the population as shown by the census of 1771 is in greater doubt, owing to the fact that Albany County at that time included all the territory east of the Hudson and north of Dutchess.

The map of the colony published by Governor Tryon in 1779 is a blank as to the country west of the line of property, of which line the Unadilla River is the enduring mark and monument, but a large part of the territory which that map shows to have been parceled out into patents was equally destitute of population.

Of the number of people in New England at the time of the revolution I shall not weary you with the details, except in a single particular. In the first Congress under the constitution the question of contributions of men, by the several states, to the armies of the revolution came up, and the numbers were obtained from the official records. Of the 231,701 men furnished by all the states, the four little New England states furnished 118,271, more than one-half, a little over fifty per cent. Massachusetts leading with 67,907, while the largest number furnished by any state outside of New England was Virginia's 28,678.





The campaigning of these soldiers was not in New England, to any great extent, after the opening at Lexington and Bunker Hill.

By their service in the other states they acquired knowledge of the lands they visited, which knowledge they carried back to their homes and shared with their neighbors.

There is no agency for the diffusion of intelligence so effective as war. We know that in our time, or the time of some of us, four years of the contact of armies did more for the diffusion of knowledge of the different parts of the country among the inhabitants of the other parts, than a century of journalism. The veterans of the war of 1776 became leaders in the movement to new lands. The great movement of population which followed was foreseen by the soldiers during the progress of the war, and one at least has left a record of his prescience.

General Sullivan, in his report of his campaign in this state dated September 30, 1779, says:

“The Oneida Sachem requested me to grant  
“his people liberty to hunt in the country of the  
“Five Nations, as they would never think of set-  
“tling again in a country once subdued, and  
“where their settlements must ever be in our  
“power. I, in answer, informed him that I had  
“no authority to grant such a license, that I could  
“not at present see reason to object to it, but  
“advised them to make application to Congress,  
“who, I believed, would, in consideration of their  
“friendly conduct, grant them every advantage  
“of the kind that would not interfere with our  
“settlement of the country, which I believed  
“would soon take place.”





It is not likely that the ideas of General Sullivan were in advance of the ideas of other New England men of the same class. How the veterans of the revolution availed themselves of the knowledge gained in their campaigns, can be partly learned and partly imagined from the list of pensioners, by towns, ascertained by the census of 1840 and published by the United States government. That list made fifty-nine years after the end of the fighting, can only contain the names of the longest livers, but it helps us to imagine what the number of veterans among the settlers must have been originally.

This state was first shown to have become the leading state in population, by the census of 1820, taken a generation after the adoption of the constitution of the United States.

The effect of the formation of a more perfect union in promoting the movement of population from one state to another, is too obvious to call for comment.

New York in 1820 had a population of 1,372,812, or more than four times that of 1790. Of that number not less than three-fourths were New Englanders or the descendants of New Englanders. The question is I admit one for difference of opinion. Exact proof is not possible, but a fair consideration of the historical evidence will lead to that conclusion. Timothy Dwight, who died in 1817, estimated that over three-fifths of the people of this state were of New England origin and that the number was rapidly increasing. His book does not show the date of that opinion, but I think it not later than 1812. President Dwight had traveled through many towns in the state and recorded his observations.





The rapidity with which an unbroken wilderness was transformed into a populous farming community, containing as many people as could find profitable employment on the soil, is something marvelous and without parallel. My own town may be taken as an example, probably not remarkable. The first settlement was made in 1793, the territory then being part of the town of Paris in the county of Herkimer. In 1810 Sherburne had 2,510 inhabitants all of New England origin, more than five-sixths of the present number. Of the counties, Otsego shows the most rapid growth of all in population in that early period. Having an area one-sixth smaller than Oneida, it had a larger population than Oneida, both in 1800 and 1810, owing doubtless to the fact that when the great movement began the settlers from the east found there the nearest unoccupied territory. Since 1810 Otsego has been nearly stationary, not having added one-third to the number of people shown by the census of that year.

In the school district, near the center of that county, where I passed the first twenty years of my life, all the people were of New England origin, except the family of one original settler who was born in the Mohawk valley and of German descent, while his wife was Scotch-Irish, from the Cherry Valley settlement. Some school districts in the vicinity did not contain an inhabitant who was not of New England origin. These are fair samples of the region with which I was acquainted.

There was no intermediate stage of isolated settlements and neighborless families. Almost from the first there were materials for the or-





ganization of schools and churches. These communities were able to supply nearly all wants, as wants then were. The mechanic arts were practiced throughout the rural districts. The farmers took an active part in public life. In my native town of Hartwick, which was not singular in that respect, the office of supervisor was not held by a resident of any village or hamlet during the first thirty years. The people back on the hills were just as much a part of society and as influential in all things as the dwellers in villages.

We hear it said that New York increased rapidly in population after the Erie Canal was constructed. In fact, New York had reached the first rank as a state without the aid of canal or railroad. The great migration was performed with such means of locomotion as the people themselves possessed. I read an original letter written when the movement was at high tide.

Chesterfield, State of Massachusetts,

March 1, A. D. 1794.

Dear Father: With pleasure I inform you of my journey. The first night we staid at Cousin Manton's four miles from Providence; the second night at Capt. Felser's, at Killingly, 24 miles from Cousin Manton's; third night at Mr. Warren's, Palmer, 18 miles; the fourth night at Mr. Smith's, Belchertown, 21 miles; fifth night we are now at Mr. Stone's, Chesterfield, 15 miles, crossed Connecticut river this morning at Northampton on ice; have had very good sledding from Providence, and weather, the best sledding I ever saw.





People say it is very good up to Otsego. I expect to travel to-morrow. Cousin George Fenner has traveled in company with us. He began Thursday and is now with us, he and his family, going to the Royal Grants to Benjamin Bowen's. My oxen work very well. We are all well. I am very hearty. I brought a hundred and twenty dollars with me. I hope these lines will find you in good health. Remember me to mother and family.

I am your loving son,

STEPHEN HOLDEN."

"To RANDALL HOLDEN.

Look at the map for Killingly Ct. and Palmer, Belchertown, Northampton and Chesterfield, Mass. It is the direct road to Albany, along which flowed the stream of population, going thence up the Mohawk, and dividing, some going south to Otsego, others north to the Royal Grants; and others still past where we are now. If you look in French's Gazeteer published in 1860, you will find in a foot note, Benjamin Bowen and George Fenner among the first settlers of the town, of Newport, Herkimer County.

The people who said that the sledding was very good up to Otsego must have been those who had assisted their friends to their new homes, and were on their return.

That letter was as free from the payment of postage, as if it had had the frank of a member of Congress. While the great migration was in progress the United States mails were not used or needed. Letters were intrusted, as the superscription indicates this to have been, to any casual traveler, who would carry it to its destination, or







HOLDEN HOUSE, HARTWICK HILL, BUILT 1804  
BY STEPHEN HOLDEN





if not going so far, as far as he was going on its course, and leave it at a wayside inn, to be carried through by other strangers.

The main stream flowed through Albany, but there was another smaller but not small, by way of Catskill, to the head waters of the Delaware and the eastern branches of the Susquehanna. Here was the first New England Settlement in the interior of the state, that at Harpersfield, which was abandoned during the war and was restored in 1784, the year of the settlement of Whitestown. Harpersfield as well as Whites-town and Otsego was made a town in Montgomery County by the act of March 7, 1788. That act seems to be the first legislative recognition of the importance of the new settlements. Whitestown now seems to be far the most important of these settlements, owing to the fact that it is on the great thoroughfare which leads across the continent, while those other settlements are aside from the main line. By the construction of the Great Western Turnpike from Albany to Cherry Valley in 1802, a new route was established which took part of the travel which would otherwise have gone along the Mohawk. I have directed attention to the events before the year 1820, because up to that date there were no improved means of travel, because the movement of population from other countries to this had not yet acquired force, and because so much of the growth which had brought the fifth state to the rank of first had been made in the region which we call Central New York.

The development of Western New York was a generation later. Until 1821 there was no county of Monroe and no county of Erie.





Perhaps nothing marks more accurately than the creation of counties the progress of the state in population and settlement. Of our sixty counties, thirty-five were erected between 1790 and 1820.

But New England was in the older parts of the state as well as the newer. For more than two hundred years the eastern part of Long Island has been in everything but jurisdiction a part of New England. The people were of the same origin and character, and the earliest settlements were due to the same impulse. The pursuits of the people were the same. Sag Harbor as well as New Bedford was a whaling port. In the case of *Sanger v. Merritt* (reported in 120 N. Y., page 109) Judge Follett determined a question of title to lands in the town of Huntington, by referring to the customs of the early settlers of New England in allotting lands.

The Long Island Yankees took part with the others in the movement of population under consideration. Gen. William Floyd was of this class.

The counties east of the Hudson, also, have received large accessions from New England. The movement began before the revolution. Two of the most distinguished of the natives of this state are James Kent, born in the county of Putnam (then part of Dutchess) in 1763 and Daniel D. Tompkins, born in the county of Westchester in 1774. Both were of New England parentage. Many New England families which were among the first settlers of the central part of the state, had had a temporary sojourn in the eastern counties. We have a living witness of that fact almost as old as the letter I have read to you. My venerable friend Hon. Joseph Benedict was





born in Westchester County of New England parents, in 1801, and removed to Sherburne in time to be counted in 1810.

At least half of the people of the counties east of the Hudson today are of New England origin. The same is true of the counties west of that river, which were originally settled by people who traced descent from Holland or Germany. Towns in Greene County, and even two or three towns in Schoharie were as distinctly Yankee as the average town in this quarter. The new settlers also filled up all the vacant room in the towns where the old Dutch settlements were, and surrounded them with overwhelming numbers.

The numbers and location of the emigrants from the different states is a subject requiring more search than I have time to make. In Sherburne I think the Connecticut element is predominant, although there are considerable numbers from Massachusetts, New Hampshire and Rhode Island. In my native town Rhode Islanders were the most numerous. In adjoining towns was a large force of Vermonters, showing, I think, to some extent the evidence of several generations of frontier life. At Watertown, in the north, I found settlers from Connecticut. The town of Franklin, in Delaware County, was settled almost entirely from Connecticut. This last fact may have been owing to the nearness of Connecticut by way of Catskill, but the settlers of all other places named came by way of Albany, and the choice of location could not have been determined by considerations of nearness to old homes. In many cases men from New Hampshire and Vermont turned toward the South and men from Rhode Island and Connecticut towards





the north. I think I should make a further exception. The erection of the county of Clinton so early as March 7, 1788, makes it evident that there was an early movement from Vermont across Lake Champlain.

In claiming that this state owes its advance to the first rank among the states to the movement of population from New England, I have not overlooked the fact that in the period in question, settlers from other than the New England states, and from foreign countries, found homes in New York. William Cooper, the founder of Coopers-town, was from New Jersey. Gen. Jacob Brown came to Jefferson County from Pennsylvania. Gen. William Kernan, the founder of Tryone in Steuben County (now Schuyler County), was from Ireland. Some of the leading men in the western part of the state were from Maryland. Some English families of prominence came in. The movement from Wales was begun. But, I think, without the aid of any of these, New York would still have been the first state in the Union in 1820, by virtue of the migration from New England alone.

How the descendants of the earlier colonists from Holland and Germany regarded this horde of invaders from Yankeedom, is a question upon which it is almost, but not quite, too late to obtain evidence.

There are still living a few representatives of those earlier elements, who remember the time when the baser sort of their people could scarcely mention the New England settlers without profanity. The bitter feeling has wholly passed away. Most have forgotten it. The few who remember are satisfied that the filling up of the





state by the New Englanders was an immense benefit to the people who were already here. That there should have been antipathy, at first, was natural and pardonable. To be compelled to speak the language of strangers in one's own home, and to adopt their customs, to be in effect, in a foreign land which has been brought to you, is enough to exasperate any people. The Dutch had received kindly the small accessions of Huguenots, Scotch-Irish and other elements which had come into the colony. But the case was different. There were not enough of these to change the character of the community. They were a welcome addition to the strength of a weak colony.

There is no doubt of the fact that isolated communities speaking another language than that of the majority of the nation to which they belong are at a disadvantage, and will deteriorate, until they master the prevailing language and get into easy communication with the thought of the country.

During the period in question Germany was experiencing the greatest intellectual quickening; but all that was of no account to the Germans in this country. They must be quickened if at all by something nearer. The sooner they and the other inhabitants to whom the English language was not an inheritance, should forget the language of their fathers and adopt that of their neighbors, and of the laws and government under which they must live, the better it would be for them.

The presence of New England people in overwhelming numbers effected a speedy and perfect assimilation of the elements of population throughout the State. To-day the distinction be-





tween Yankee and Knickerbocker and Palatine and Huguenot is not noticed except by the members of your society and other students of ethnology. I have seen a list of names of those who fought at Oriskany. Compare the names in that list with the names of the members of the same families as they appear today and you get some idea of the change which has been effected. In the late war I served with a regiment part of which was recruited in the Mohawk towns of Herkimer County, and the names of many men indicated that they were descended from the original German settlers, but they had no peculiarity of speech, or manners or character to attract notice.

Immediately after the war I spent several years in a community, near the Schoharie border, where the New England element and the old New York element were nearly equal. Only those curious in such matters would take notice of the fact. It would have been idle for either element to claim superiority.

How different in this respect has been the history of Pennsylvania. I quote from the New York Independent of October 3, 1895, on the subject of German newspapers in that state: "The oldest, the Reading Eagle, will next year celebrate its centennial; and the next in age, the York Gazette, has been issued since 1799, while four more have been published since early in the present century—one in Easton, another in Lancaster and two in Allentown."

In 1863 our brigade included the 167th Pa., made up of native Pennsylvanians from the neighborhood of Reading. The officers spoke English with difficulty.





I have entered upon no discussion of the character of the people of New England; it was not necessary, if we know ourselves, but there is one feature of the history of New England in New York, that wants a word. While the men from New England formed a decisive majority in the state, they did not attempt to form a New England party, but gave their support to the Clintons and Jay and Hamilton and Van Buren as cordially as they would to men who traced descent from the Mayflower.

While New England has contributed so much to the greatness of New York, the descendants of the New England settlers in New York have contributed something to the glory of New England.

Asa Gray, born in Paris, in 1810, James D. Dana, born at Utica, in 1813, and James Hadley, born at Fairfield in 1821, all children of New England colonists, did the work of their lives in New England, and their fame is a part of the fame of the schools of New England.

Three-fourths of a century has elapsed since New York reached the rank which she has since held. Within that time multitudes from many lands have landed on her shores and have become a part of her people. They came to a state which had been made great, by the great migration of the people of New England, which followed close upon the successful termination of the War of the Revolution.

At the close of Judge Holden's address, General Charles W. Darling arose and said: "Mr. President—Judge Holden has told us that the New Englanders were among our earliest settlers in New York, but this is not a matter of surprise, for their motto was 'semper paratus,' when





sturdy pioneers with brains were wanted. During the reign of Queen Elizabeth, those members of the Church of England who had formed their opinions of church government from Calvin were severely persecuted, and it was then, in 1564, that they received the names of Puritans. They were so called because they gave an aspect of precision in their manners, by the stern severity of their lives, but it made them strong in their integrity and persistent in the struggle for liberty and right.

By reason of persecution they left England, their native land, and sought new homes in the wilderness; came to America to seek liberty and peace on the shores of the new world. Before a single Dutchman had even visited the coast of America, people from England discovered, named, patented and colonized territory in this country which embraced not only New York, but extended from the boundary line of North Carolina to the northerly part of Maine—all under the name of Virginia. Rev. Dr. Leonard Bacon of New Haven has said:

Laws, freedom, truth, and faith in God  
 Came with those exiles o'er the waves,  
 And where their pilgrim feet have trod,  
 The God they trusted guards their graves.

\* \* \* \* \*

'This country owes much to the New Englanders for the best features of her free constitution, and Judge Holden has given us most interesting facts regarding those hardy pioneers. I move, Mr. President, that a vote of thanks be tendered by the Oneida Historical Society to him for his admirable paper, and that he be requested to favor us with the same, to place among our archives.'





### 23. STANDARDS OF LIVING

Is the average family of the present generation, financially well off compared with the families of former generations or not? It seems that the rich have been growing richer. Are the poor growing poorer? In Macauley's history the chapter on "The State of England in 1685" gives an admirable picture of the condition of the English people at that time. As the white population of what is now the United States was then less than 200,000, most of the ancestors of Americans must have then been living in England, Scotland, Ireland and Germany, and of these England enjoyed the most widely diffused prosperity. Let us see how the great grandparents of our great grandparents lived as Macauley pictures it, bearing in mind that he wrote from the standpoint of sixty-five years ago, since which time society, especially in America, has progressed faster than ever. Macauley says; "The great criterion of the state of the common people is the amount of their wages; and as four fifths of the common people were in the seventeenth century, employed in agriculture, it is especially important to ascertain what were then the wages of agricultural industry. On this subject we have the means for arriving at conclusions sufficiently exact for our purpose." After discussing the evidence he says "On the whole therefore it seems reasonable to conclude that in the reign of Charles the Second, the ordinary wages of the peasant did not exceed four shillings (\$1) a week; but that in some parts of the kingdom, five shillings, six shillings, and during the summer months even seven





shillings were paid.” (This was without food.) “At present a district where a laboring man earns only seven shillings a week is thought to be in a state shocking to humanity. The average wage is very much higher and in prosperous counties, the weekly wages of husbandmen amount to twelve, fourteen and even sixteen shillings” (\$4)

\* \* \* “It seems clear therefore that the wages of labor estimated in money were in 1685, not more than half of what they are now; and there were few articles important to the working man of which the price was not in 1685, more than half of what it now is. Beer was undoubtedly much cheaper in that age than at present. Meat was also cheaper but was still so dear that hundreds of thousands of families scarcely knew the taste of it. King in his Natural and Political Conclusions roughly estimated the common people of England at 880,000 families. Of these 440,000 families, according to him ate animal food twice a week. The remaining 440,000 ate it not at all or at most not oftener than once a week. In the cost of wheat there has been very little change. The average price of the quarter, during the last twelve years of Charles the Second, was fifty shillings” (\$1.56 per bushel). “Bread therefore, such as is now given to the inmates of a workhouse, was then seldom seen, even on the trencher of a yeoman or a shopkeeper. The great majority of the nation lived almost entirely on rye, barley and oats.

The produce of tropical countries, the produce of the mines, the produce of machinery was positively dearer than at present. Among the commodities for which the laborer would have had to





pay higher in 1685 than his posterity now pay were sugar, salt, coal, candles, soap, shoes, stockings, and generally all articles of clothing and all articles of bedding."

A shilling or twenty-five cents a day seems to have been more than the average man earned. The average value of wheat was somewhat over \$1.50 per bushel. Therefore the daily wage of the greatgrandfathers of our greatgrandfathers in 1685, would buy five quarts of wheat. If we (in 1912) earn only \$1.50 per day with wheat at \$1. per bushel our wages will buy 48 quarts of wheat per day or nearly ten times as much. Even at the present time in China and India, which together contain about half of the population of the world, most of the workmen do not earn more than ten cents per day altho the price of grain in China is higher than in America. Macaulay sums up the progress down to his day as follows: "The general effect of the evidence which has been submitted to the reader seems hardly to admit of doubt. Yet, in spite of evidence, many will imagine to themselves the England of the Stuarts as a more pleasant country than the England in which we live. It may at first sight seem strange that society while constantly moving forward with eager speed, should be constantly looking backward with tender regret. But these two propensities, inconsistent as they may appear, can easily be resolved into the same principle. Both spring from our impatience of the state in which we actually are. That impatience, while it stimulates us to exceed preceding generations, disposes us to overrate their happiness. It is, in some sense, unreasonable and ungrateful in us to be con-





stantly discontented with a condition which is constantly improving. But, in truth, there is constant improvement precisely because there is constant discontent. If we were perfectly satisfied with the present we would cease to contrive, to labor, and to save with a view to the future. And it is natural that, being dissatisfied with the present, we should form a too favorable estimate of the past.

In truth we are under a deception similar to that which misleads the traveler in the Arabian desert. Beneath the caravan all is dry and bare; but far in advance, and far in the rear, is the semblance of refreshing waters. The pilgrims hasten forward and find nothing but sand where an hour before they had seen a lake. They turn their eyes and see a lake where, an hour before, they were toiling through sand. A similar illusion seems to haunt nations through every stage of the long progress from poverty and barbarism to the highest degrees of opulence and civilization. But if we resolutely chase the mirage backward, we find it recede before us into the regions of fabulous antiquity. It is now the fashion to place the golden age of England in times when noblemen were destitute of comforts the want of which would be intolerable to a modern footman, when farmers and shopkeepers breakfasted on loaves the very sight of which would raise a riot in a modern workhouse, when to have a clean shirt once a week was a privilege reserved for the higher class of gentry, when men died faster in the purest country air than they now die in the most pestilential lanes of our towns, and when men died faster in the lanes of our towns than





they now die on the coast of Guiana. We too shall, in our turn, be outstripped, and in our turn be envied. It may well be, in the twentieth century, that the peasant of Dorsetshire may think himself miserably paid with twenty shillings (\$5) a week; that the carpenter at Greenwich may receive ten shillings a day; that laboring men may be as little used to dine without meat as they are now to eat rye bread; that sanitary police and medical discoveries may have added several more years to the average length of human life; that numerous comforts and luxuries which are now unknown or confined to a few, may be within the reach of every diligent and thrifty working man. And yet it may then be the mode to assert that the increase of wealth and the progress of science have benefited the few at the expense of the many, and to talk of the reign of Queen Victoria as the time when England was truly merry England, when all classes were bound together by brotherly sympathy, when the rich did not grind the faces of the poor, and when the poor did not envy the splendor of the rich."

Adam Smith in his "Wealth of Nations," published in 1776 states "Eight pence" (16 cents) "is the usual price of common labor throughout the greater part of the low country" of Scotland. According to him the average wages in Scotland during the seventeenth century were twelve cents per day. The price of grain being higher in Scotland than in England, the people could not afford wheat, the food of the English, but lived on oatmeal. Trevelyan wrote of Lord Macaulay's grandfather, "He had the patriarchial number of twelve children, whom he brought up on the





old Scotch system—common to households of minister, man of business, farmer and peasant alike—on fine air, simple diet, and a solid training in knowledge human and divine.” The simple diet was mainly oatmeal and the use of it still survives in the western Scottish Islands. Clifton Johnson describes it; “A man hired out to a farmer, in addition to his wages is allowed a flagon of milk daily and seventy pounds of oatmeal a month. The eating arrangements are simplicity itself. He sits down at a table with a deep plate full of porridge and a bowl of milk before him, and with his horn spoon dips up alternately porridge and milk until he reaches the bottom of the dishes. There are no further courses and there is no variation in breakfast, dinner and supper. Indeed this is the bill of fare the year around in the more backward districts. But such plain living is not as satisfactory as it once was, and the man is very apt to sell part of his meal and get tea and an occasional piece of meat or loaf of bread.” Most of our own ancestors breakfasted, dined and supped, in a manner similar to this until a few generations ago.

While the United States was being settled, and cheap virgin lands were producing abundantly, meat, butter and other animal products were low in price and became main articles in the diet of the American laboring man altho they were rarely enjoyed luxuries among his European forbears. But meat and butter have gone up in price and as population increases they will rise far higher still until a time will be reached when present prices would seem remarkably low. Bread, once the staff of life, and other cereal food have be-





come mere side dishes. They may regain their old position. If we have to fall back upon wheat, Indian corn, rye, oats, barley and other cereals, peas, beans and peanuts, with only occasionally butter and meat, we will only be reverting to the diet of our forefathers, and we will have the advantage of a far greater variety to choose from. There need be no such monotony as the exclusive oatmeal diet described. Bananas, sugar, and other tropical imports, which were once rare luxuries bid fair to grow even cheaper with improved production and distribution. The meat and potato, combination diet of Nineteenth Century America, has about the same nutritive value, as wheat, Indian corn, or oats. Lean meat is nearly all nitrogenous while potatoes are nearly all carbohydrates. Eaten together they supply about the same proportion of these bodily requirements as a cereal diet alone. The substitution of bread or other cereal preparation from wheat, corn or oats, for potatoes makes the desire for meat and the need of it much less.

Native American laborers sometimes say with scorn that the Italians can live on next to nothing, and intimate that the competition of the Italian is therefore unfair. The Italian laborers live largely on products of wheat and look healthy and well fed which cannot always be said of the native American. If the Italian adheres to a diet which enables him to live cheaply and well, and the native refuses to adjust his diet to the rising price of meat, the American will certainly be the loser in racial competition so long as the law of the survival of the fittest or best adapted is in force.





The increasing price of meat need not give concern to the American laborer if he will only adjust his diet to the change in prices. Doubtless the price of grain will increase also but if it were ten times as high as now, he would still be as able to pay the price as his ancestors were able to pay the price of grain three centuries ago, or the people of India or China are able to pay the prices of today.

It is not to be inferred from this that present wages are considered too high. On the contrary it is to be hoped that increasing efficiency in production will raise them much higher. But, in America, the inability to make ends meet is due mainly, not to lack of income, but to thoughtlessness in spending it, and this applies as much to many well educated people and those with large incomes as it does to the lowest paid laborers. Large numbers of families are being constantly confronted with situations in which they find their incomes insufficient to maintain the standard of living to which they have been accustomed, or to which they aspire and which they feel they must have. Many of our most intelligent people in order to maintain this standard of living which they have set up, work early and late, have little time for reading, outdoor sports, or indoor games, more and more they deny themselves the privilege of parenthood or strictly limit it. If they have children they too often feel unable to give them the good education which our high schools, trade schools and colleges afford but, instead start them out early to work. To maintain their standard of living they forego the small yearly saving which would in time enable them to own their





homes and a modest competence and instead join the great army of the financially irresponsible and propertyless.

A great deal is heard of the struggle of labor to gain "a living wage," and may the day hasten when the laborer will get the largest share of the product of his labor which it is possible to pay him, but it may safely be asserted that thruout the United States the prevailing wages of common labor are several times a living wage if by that is meant what is sufficient to support families which eat to live instead of live to eat and adjust their other expenses reasonably. The usual wages of common labor are sufficient to maintain a family of old fashioned size in health and efficiency. Meanwhile such a family can enjoy the benefits of good schools, libraries and the other advantages which modern cities and villages afford but which our grandparents lacked. The things which are at least not indispensable to healthful, efficient and therefore happy living make up the bulk of our expenditure. To live within one's means, one does not have to forego the pleasures of life but only to substitute for those which money buys, those other pleasures which cost little or nothing such as outdoor sports, cards and chess, reading, conversation with friends and other means of enjoyment. Socrates found that he got the most out of life by spending his time on the street, conversing with the citizens of Athens. To get time for this he neglected the business of getting a living to such an extent that he was forced to dispense with all but the barest necessities. Probably he neglected his family and carried this





practice to an extent which we would not care to imitate but he advertized the simple life. Plain living and high thinking not only may go together but the high thinking is largely dependent upon simple living.

The American workman can hardly be blamed for the failure which he so often makes at managing his income for he merely does as those around him do. But if he gives a little study to the problem he will discover that most of the "necessities of life" are not really necessities at all and that a greater satisfaction will be derived from life in the living, and in looking back over life as one grows older, if he seeks first the things most worth while before the superfluities. The zest which the consciousness of progress in our own lives and the lives of our children brings, freedom from debt, the gradual acquirement of a competence, the pleasures of the simple life, all these things are too precious to sacrifice to the maintenance of a standard of living which becomes more elaborate with every increase in income.

Pleasantville N. Y.

September 2, 1912.

JONATHAN HOLDEN.

Prof. George F. Butler of the Chicago College of Medicine and Surgery wrote: "As descendants of generations of meat eaters, most of us retain to some extent the cravings and inclinations of our ancestors for this form of diet. But we are not necessarily the enforced heirs of the appetites of our forefathers; we do not have to maintain their habits, much as we are still under bondage





to them. All that we need to consider is, first, whether we are right in clinging to the inherited belief that meat is requisite for the attainment of physical and mental vigor, and second, whether the economic side of meat eating is not worthy of consideration, quite apart from that of health.

Of course a belief held for numberless generations does not die easily. But our belief that we require meat constantly in order to keep up our strength of body and mind is a fallacy and should be discarded; the fact is meat-eating is a habit which may be either much modified or completely abandoned to advantage. To be sure, we need the proteids which in our forefather's time they obtained from the meat they consumed; but we know, from the advance in the knowledge of the facts of Nature, that we may obtain these required proteids from simpler and less wasteful foods, some vegetable and others of animal production. More than this, by the modification or abandonment of our customary daily meat diet the cost of living in many cases may be reduced from one-quarter to one-half of what it now is. From both points of view, therefore, it is evident that this is a good time for us to curtail our meat consumption, and thereby not only save money, but also prove to ourselves that the amount of meat we have heretofore eaten has been wholly unnecessary.

The researches of the most advanced scientists have shown that the consumption of too much meat may become directly harmful, resulting in weakness and muscular fatigue instead of strength, and melancholy or irritable temper instead of cheerfulness and equanimity. Sir Lau-





der Brunton, a noted London physician has graphically pointed out the injurious effects of such a diet in causing the even-tempered to become irritable; the clear-headed, muddled; the active, lazy; and the cheerful and buoyant, melancholy and depressed. And yet all this time they have been trying to keep up their strength and spirits; they have eaten meat three times a day and perhaps also taken strong soup. Their tissues ought to be getting sufficient nourishment to enable them to do their work, and yet they are not in a condition to do so. Why is it? They wonder at their condition, and tell the doctor, whom they finally consult, that they take all sorts of strengthening things and yet they feel so weak. If they were to tell him that because they take all sorts of strengthening things they feel so weak they would come nearer the truth.

The daily dietary of the average man taking moderate exercise, according to Professor Voit, of Munich, should consist of from one to two ounces of protein, two ounces of fat and sixteen ounces of sugar and starch. This does not take into account the mineral elements essential for a balanced and adequate nutrition — elements found in fruits and grains which have been rightly described as the "building-stones of the body." As the result of careful expert research we are assured that where the caloric value of all the food we eat is high we require fewer proteids, and much eating of meat may become a source of weakness instead of strength because of the excess in the system of waste nitrogenous products, their decomposition acting as a poison affecting both nerves and muscles.





Meat is prone to decay or putrefy much more rapidly than any other proteid food known except eggs, and all the important fundamental putrefying constituents obtained from such decay (indol, phenol, which is carboic acid, and skatol) are poisonous. For this reason there is always a struggle going on within our physical beings to render such poisonous constituent harmless by converting them into new chemical forms. Meat also contains venous blood which is filled with such poisons as urea, uric acid and cholesterin, with others which would have been removed by the liver and kidneys of the animal had it lived. Indeed it is a simple fact that when we eat the flesh of any animal we take into our system the so-called "waste products" of that animal, matter which would have been eliminated had the animal not been slain for human food, and which becomes poisonous in the human body unless cast off by the new machinery into which it has been introduced. We are thus compelled, when we eat meat, to get rid of other poisons than those normally our own.

During this process it is impossible to avoid taking into our blood a proportion of these dangerous substances and of suffering the consequences. Almost inevitably there will be some clogging of the circulation of the blood. There may also come a possible injury to the principal organs of the body: the heart, the liver, the kidneys may be overtaxed because of the effort necessary to cast off this needless refuse; the lungs also must consume more air in order to purify the dangerously freighted blood which is making such demands elsewhere. Then come indigestion and fermentation, and the whole body is affected for the worse.





Is it any wonder that the final outcome is a feeling of apathy and inefficiency, which manifests itself in a disinclination to take the exercise which would aid in ridding us of the "waste products" that are producing such results? Under such conditions the weight of the body frequently increases, for lack of energy induces fatness, and fatness induces lack of energy. The imperiling influence works both ways, and so the evil of the situation is steadily increased.

The remedy for such conditions is exercise, as much fresh air as possible, and a prompt reform in diet. Sleep with open windows, be outdoors as much as practicable, and live, for a time at least, upon the simplest foods. Such a diet is inexpensive, and will soon become palatable if the regimen of exercise and fresh air is persisted in. Eat vegetables and cereals; graham or brown bread; fish, fresh, smoked or salted; salads, cheese and fresh ripe fruit; and drink buttermilk or milk. Above all, eat slowly and chew every mouthful thoroughly; by eating slowly and chewing thoroughly we learn to enjoy better the taste of things. This regimen is simply a recipe for clearing our bodies of the "waste products," practically poisonous, which the customary over-eating of meat has accumulated in them.

I am not a "vegetarian" and do not advocate a strictly non-meat diet all the time. We have lived for countless generations with meat as an important part of our sustenance. We know that the proteids derived from meat are more digestible as a rule than the proteids derived from vegetables, for the reason that in vegetables there is much fibrous substance which acts as an irritant, and so hastens such food out of the intes-





tines before the physiological processes have had time to convert it to a digestible product ready for assimilation. But the proteids obtained from vegetables, and also those obtained from milk, and its products, do not undergo the process of putrefaction which is the accompaniment of a meat diet. The fact to be emphasized is that in choosing our diet meat is not really necessary to obtain either physical or mental vigor or animal heat.

Some of the most powerful nations of antiquity were rarely meat-eaters, and numerous examples of a similar nature may be cited from among the peoples of today. The remarkably fine physical development and the astonishing vigor of the natives of the Canary Islands have long been a subject of admiring comment by travelers, yet the diet of these people is almost exclusively of *gofic*, a flour made from cereals and parched or roasted before grinding. Few races surpass the Arabs in agility, power of endurance and longevity, yet they subsist largely on dates and milk, the Bedouins especially living upon nothing else for periods of months at a time. As all know, the French peasants are almost as famous for their hardihood as for their thrift, and there are many centenarians among them. Cobden praised their vegetable soup as the source of French prosperity. In a work published by Bertillon it is stated that the vine workers of the Department of the Nièvre of Burgundy eat meat but once a year; the agricultural laborers of the Maine department eat it twice a year; the weavers of Sarthe, on *fête* days only, while the Bretons never eat it. The Greek boatmen's food consists of a small portion of black





bread and grapes, raisins or figs. They are, nevertheless, strong and enduring, and among the most active, graceful and cheerful people in the world.

The peasants of Italy, as a whole, are a fine and physically capable race, yet the majority of them live almost wholly on cakes and porridge of chestnut flour and a little wheat bread. Most of the Japanese are vegetarians. The general food of the Norwegians is rye bread, milk and cheese. The chief articles of diet of the Polish peasantry are bread and potatoes.

My experience as a physician convinces me that more people suffer from physical weakness, the "blues," and poor health generally because of eating too much meat than because of eating too little. As we have seen, people in normal health require, proteids, fat, sugar and starch in certain specified proportions. This being so it makes no difference whether the proteids come from meat or from other products—vegetables, for instance, such as peas, beans, lentils and mushrooms; or eggs, milk and milk products, such as cheese and buttermilk. Cheese in all forms is the one proteid which I consider best for human consumption because, when undergoing so-called decay, it does not produce the putrefying fundamental constituents which are produced by meat under the same conditions.

But besides the fact that cheese contains the ideal proteid for us there is also the fact that the bacteria existing in cheese are of great benefit to us, as they will destroy the harmful bacteria in the intestines and start new cultures that will keep down the growth of objectionable forms of bacterial life. In Bulgaria, where most of the





inhabitants live on buttermilk, clabber milk and coarse rye bread, there are more people past the age of eighty among the population of five or six millions than there are in Germany, where the population is sixty-five millions. Obviously there must be a reason for this remarkable difference, and the only explanation that can be made is that milk and its proteids, with vegetables and their sugar and starch, are the rational and most ideal food for man. So, while not advising against the eating of meat at all, I am most emphatically in favor of a simpler diet.

I also believe that we should eat less than we do. We eat too much because the systematic custom of eating leads us to "feel hungry" when we are not really hungry at all. Much of our desire for food is not true hunger, but an abnormal feeling that makes us imagine we are hungry whenever it is mealtime. When a man is actually hungry he is hungry all over, his legs not less than his stomach. Most of our "hunger" is the creation of a habit which can be overcome. For example, a prominent physician, whom I know well, was formerly a victim of this continuous craving for food, eating three or four hearty meals a day, but never feeling in good health. He resolved on a change, and fifteen years ago began eating one moderate meal a day, taking that in the evening. He is never abnormally hungry now and is in good health. His example is not necessary to be followed as a model, but it does afford an illustration of how thoroughly one of our bad habits may be overcome.

What is perhaps most desirable, in view of what simple reasoning and a broader understanding dictate with regard to eating, is that the table





should no longer be considered as an end, but only as a means for our betterment and the greater utilization and enjoyment of our lives. New eating habits must form part of the advancement of the future. The acquiring of them will also help materially to solve the present-day big problem of the high cost of living. Meat is probably the most expensive proteid food that there is. When we feel that we must have it both our stomachs and our purses will be benefited if we realize that it is neither necessary to buy a great quantity nor to select the choicest and most expensive cuts. The French housewife, for instance, will buy ten cents' worth of tough meat, and, with the addition of three cents' worth of bread and condiments, will make a stew which will afford a better dinner for three persons than the average American housewife can furnish with beefsteak, potatoes and other vegetables, bread, butter and pastry, at a cost of more than ten times the money; that is, the simpler meal will be just as nutritious, digestible and palatable, and yet it will avoid the danger of overloading the stomach and clogging the system with the threatening "waste products." So, if the average American housewife will give just a little time and careful attention to the study of foods and food values, and the real art of cooking so that she can prepare appetizing dishes from foods other than meat or with the addition of a small quantity of meat, she will find that she can provide an astonishing variety of nutritious and enjoyable meals for half the money her table is costing now."

Judge Henry Neil writes of George Bernard Shaw that his "fondness for exercise, coupled





with the fact that, ever since he was a boy, Shaw has eaten a diet composed almost entirely of fruits and vegetables, explains why he, now 73 years of age still has what Arthur Brisbane describes as 'the clearest brain of any person now living,' and a physique that can hold its own with that of such a noted athlete as Gene Tunney.

When Shaw was a very young man his father said to him, 'My son, I'm afraid I'm a failure. Take me as your guide. Whatever I've done, don't do.'

This set the struggling writer thinking. He noticed the things his father did, that he ate indiscriminately, and large quantities of meat, that he smoked all day and drank alcohol and that he took no form of exercise.

'Come to analyze it,' said Shaw to himself, 'most men have the same habits as my father and most men are failures. A complete change of habits might produce success. Anyway, it's worth trying.'

So, from that day, Shaw ate no meat and not only did he eschew alcohol but he also gave up tea and coffee. He did not smoke. He took all the exercise he could manage. He found this regimen suited him. His body gained perfect health and his brain became clearer and more brilliant every day. An active young man over six feet tall naturally gets hungry, so Shaw ate his fill of vegetables, fruits, nuts, coarse breads, and drank milk, and on this diet he has become the world's most brilliant satirist."

It seems to be not so much what we eat as how we eat that yields the most of joy from food.

• The supposed difference in intrinsic toothfulness between different foods whether cheap or costly





is principally illusion. They should alike please us when we eat with unjaded appetite, and if a serious excess or lack of nitrogen, carbo-hydrate or other needed ingredient in our food is not chronic. Most of the superiority of the wealthy man's eatables over the common man's food is like the difference between true diamonds and paste. It is based upon scarcity and cost of production. "So turkey holds the lead, while chicken lacks prestige since baby chicks have better health than turks and farmer's wives can raise the hens with ease." True, each of us dotes on certain foods and loathes others but this comes from psychology. Our subconscious minds have been acted on by subtle influences which leave us biased without our knowing how. But changes in our choices come about when fortune or intent shifts foods about. Then we eat with gusto what once we loathed to see.

If we leave a party while still the fun is on and we would like to stay a short time more, we go away and thinking back recall that seldom have we had so good a time. But if we stay too long the party loses zest and leaves no pleasant picture in our mind. So if we stop short of satiety while appetite would say, "I can eat more;" our pleasure from our food is greatest, in the end. If we stop too soon, how easy to right our mistake at the next meal, but just a bit too much and that fit feeling leaves us for hours or even days.

February 4, 1930.

J. H.

Edward S. Martin, in 1921, wrote: "Immense effort is made and pains taken to make cities big. When cities grow, the land they are built on increases in value, and the land they are





spreading toward also increases in value, and the merchants who traffic in them get more trade and the newspapers more circulation, so there is a pecuniary motive for a lot of people to boost the town, and they do boost it. They talk about it. They advertise it. They glory in its being bigger than some other city, as tho size were the thing of most consequence in all the world. Maybe there is something in size. At times there is. When you have got a big monster to beat, you need to be fairly big yourself to do it. But size is of small consequence compared with quality. Cities are big and will be big because circumstances force a growth upon them, or designing people induce growth, but their size does not seem to be of much importance, nor yet particularly delectable. Nothing material is as important as most people think, and everything spiritual is more important than most people think. That cities should grow big is not nearly so important as that young people of good quality should be able to marry and raise families. People are the important thing—not the number of them, but the quality of them. In the cities where the most fastidious young people—not the too fastidious, but those that are just fastidious enough—do not dare to marry and go to housekeeping, because they cannot afford it; the very much less fastidious people do dare and do it by the thousand, and their children are the children that get raised. People who can sleep three or four in a bed, and who do not care to wash very much, and whose nerves are well covered, can live and be happy where nicer people cannot. - - - -

Relief may come to us by poverty, but who will dare to trust to that? In spite of excellent





chances of a collapse of civilization in eastern Europe, which would pull western Europe and England down to the lower levels of self denial and teach the English how to be happy, tho poor, one hardly dare expect a sufficient abatement of prosperity in these states to solve our young family problems. We must think of something else. The problem is how to live on less or how to have more to live on. The solution may work out at both ends. All reasonably well-to-do people can live on vastly less than they do now. Food enough to support life, and shelter and clothes amply sufficient for health, are not too difficult of provision, if the present machinery of the world is working right. The problem is not merely how to live a great deal cheaper, but how to live a great deal cheaper and still be happy.

Nobody minds short commons so much in themselves. If everybody came down in the scale of living, it would not be so bad. The thing that is trying is to have too many of the other people of one's own group have a great deal more than the one has himself. People do not very much mind reduced circumstances if the reduction is not extreme, but they do mind coming down in the social scale. They like what they are used to, and they like to maintain the relation to other people that they were used to maintain. Now the concern about other people and what they have and how they live can be diminished if there is strength of mind enough to control it. People, old and young, who have a sufficiently strong idea of life of their own, an idea detached from commodities, a spiritualized idea, can get along and keep their quality and live their life and grow in





grace on something near to a mere provision of necessities. If life is going to be spiritualized so that people will care very much less about material things, it will really make much less difference to them whether they are rich or poor, and that will help the young people to get married and raise families. They will do it if they have nothing worse to fear than a pinch and a struggle, but they may not do it if they see it in social decline. What we want is something that will help superior people who are valuable to life. But all kinds of people are linked together, more or less, and material improvements that helped the superior people will doubtless help everybody, and the crowd would crowd just the same. That is one trouble for looking for extra-good results from the material improvements of the world, but some good results do come from it, because, just as superior people ought to bear want better than inferior people, so they ought to bear abundance better and put it to more profitable uses.

And surely the time seems to be coming when it is going to be more profitable to be intelligent than it ever has been. We seem to be on the brink of great discoveries. Discoveries and the applications of new knowledge have changed human life and enlarged its possibilities enormously in the last fifty years, but no one who knows much about such matters thinks that they have more than scratched the soil of possible knowledge. The more we discover and learn, the greater is our power to discover more, and of knowledge waiting to be discovered there is not merely no visible end, but no imaginable end. The more we know, the more enlarged becomes our estimate of the store of knowledge that is still hidden from us.





Meanwhile, while we are waiting for these improvements in life, and thousands of thousands of excellent young people are waiting to get married, there is really quite a good prospect of a better patronage of country life, and a backset in the migration to the city. Perhaps the tide has really begun to set the other way. For two generations the country has poured into the towns. The towns have always poured back more or less, but now the back stream seems to be getting really stronger. People will live where they can. If it is too hard or too unpleasant or too unhealthy to live in town, and if they conclude that their children's nerves will be worn out before they grow up, more and more of them will manage somehow to tie up to the country, and more and more of them will probably get used to it and like it. If they have character enough they can do it. If they have character enough they can live almost anywhere, do almost anything, and get married when they get ready."

(NOTE: Martin states in an extreme form what is commonly asserted by Neo-Malthusians, namely, that human quality is everything and quantity is nothing. On the contrary, it might be asserted that the human optimum is the maximum which can be attained by multiplying the numbers of a people by their average percentage of possible excellence. Disagreement as to what are the distinguishing qualities of superior men and women are unavoidable. "The Nature of Goodness" is discussed by George Herbert Palmer in a book of that title.

Sir James Thomson in his "Outline of Science" has said that all the grandest achievements of science have been the result of the sifting and





sorting of numerical factors. Mystics who would divorce material things from those of a personified spirit oppose the weighing and measuring of the good, but even the mystic must have some mental standard of comparison by which to appraise the best above the merely good.

Edward S. Martin was born near Owasco, Cayuga Co., N. Y., 1856. A. B. Harvard, 1877. Admitted to bar in Rochester, 1884. Author of the *Luxury of Children and other Luxuries*, 1904. *The Courtship of a Careful Man*. Res. 1929 at 179 East 64 St., N. Y. City. [J. H.] )

#### 24. LIFE FOR MANY OR FOR FEW

In the year 1760, the population of New France in America was about 60,000, being about equal to that of what is now the Department of Lozere in France. 170 years have since gone by. The population of Lozere had increased by 1880 to 135,000, but it is less than that now. Meanwhile, the descendants of the Colonial French have increased in number until there are now some three millions of them in North America. This is fifty times as many as in the year of the British conquest.

The Irish have had a similar history. During the 300 years in which Ireland had a minimum of self government, the Irish population of the British Empire and America expanded from two millions to twenty millions. During the earlier years of this period the Irish were poor. While a race is rapidly increasing in numbers, it cannot expect all the luxuries enjoyed by a stationary people. For many years Ireland has been de-





clining in population. The increase among the Irish in other countries grows less and less. They have achieved equality in wealth and comfort with the other peoples among whom they dwell.

If compelled to choose between numerical expansion at the sacrifice of self rule, and sovereignty with minimum numbers, which should be deemed the greater good? Opinions will differ but the trend seems to be toward less emphasis upon military and political triumphs and more upon that human vigor which shows itself in increasing numbers and progressive civilization.

Malthusians may feel that the expansion of the French race in America is a sad chapter in human history. The habitant lacked modern plumbing and was persistently addicted to church attendance. Now conditions are changing. Many French have settled in New England factory towns and are acquiring all the embellishments of our urban civilization. They have given to Canada, Premier Laurier; to Rhode Island, Governor Pothier; to the United States, Senator Herbert, and to American literature, Durant.

Many of the men and women who came to New England in the first quarter century following the landing of the Mayflower became founders of families which have since spread thruout the forty-eight states. Their posterity has been as noteworthy for quality as quantity.

There is little reason to suppose that these men and women were endowed by nature with physical or mental power much above the average. The extraordinary success of their families was not the result of a conscious effort to excel in this way. They were taught by their religion, the importance of preparation for life in another





world rather than on earth. The vitality of their group was promoted by their devotion to the rules for sound living which they drew from the Bible. A vast empty country gave them an unusual opportunity to expand, but others with the same opportunity did not achieve a like success.

When one reads such a record in a typical American genealogy must he say: "Those golden days are gone forever"? The obstacles are psychological rather than economic. If the desire of a family for an abundant future life were strong enough, it would have many advantages which the early New England family lacked. The means of existence, the necessary food, clothing and shelter are now obtainable in larger quantity for the same labor than they were three centuries ago.

Increase cannot permanently be a characteristic of human population but in these centuries in which the saturation point is remote, it seems a confession of racial or social unfitness for any of the white, black, or yellow groups to seek minimum numbers.

Tradition tells us that it was the custom of the ancient Semites to gratify the god Moloch, by presenting him with good looking boys and girls as living sacrifices upon the altar. Mons. John L. Belford has said:

"We read with horror of the Pagan god to whom children were sacrificed. Perhaps it has never dawned upon us that where the Pagan had only one such god, we have many. The work of destruction never ceases. In the market of lust there is an unceasing demand. The fairest flowers that grow in God's garden are most desirable there. Unusual beauty makes its possession





a shining mark for the lascivious eye and the insatiable appetite of the modern Molochs whose wealth and power enable them to gratify their vicious appetite."

Unfortunates reared in homes of superfluous wealth can scarcely be blamed for regarding pleasure as the chief end of existence. Is anything ever done to awaken them to a realization that sex gratification is ninety-nine parts illusion for every one of pleasure? Burns wrote with experienced wisdom, "Pleasures are like poppies spread, you pluck the flower, its bloom is fled." But the most dangerous foes of boys and girls doomed to remain forever unborn are some of our best intentioned and most highly respected Americans who throw their influence on the Malthusian side of the scales. Have such men taken a long look at the future of the human race before passing judgment on the desirability of a large population? Advocacy of laws permitting the dissemination of contraceptive information may be justified in a country of personal liberty. Such laws are not important. The superior classes have already been enlightened. Few need be ignorant of contraception if they care to know. What Protestant religious leaders leave unsaid is more important than what they say.

The largest religious body in America encourages a high birth rate among its people. Most of the small ones ignore the question except perhaps occasionally to suggest that the attitude of the Roman Catholic Church is based upon an unfair desire for numerical aggrandizement thru a liberal surplus of Catholic births, while rival sects, sanctioning contraception dwindle away. Perhaps some feel, too, that the higher birth rate





is in bad taste and inconsistent with that spirit of Christian humility which should shrink from the self assertion implied in a persistently high birth rate after the means of preventing it have been perfected.

More and more farms, particularly in the eastern states are being abandoned by the cultivators because there are not enough people to consume the increased product of machinery. Until contraception became a perfected art, nature took care of the population problem but now Malthusian methods and appliances are continually coming into greater use. *May it not well be that in the coming years, success in the struggle for survival and expansion between human groups, whether they be divided by race and locality or religion or cult will depend less than in the past on war and propaganda and more upon the simple biological factor of the differential birth rate?* The cult of disillusionment and futilitarianism will not perpetuate itself, much less expand. The group that finds life good and seeks it more abundantly thru reproduction will possess more of the earth.

There are many today who are saying that a smaller rather than a larger population is the greater good, always provided that they themselves be not eliminated by the curtailment. They say, a higher standard of living rather than more or even as many lives is desirable. The American standard of living must be maintained and elevated. What this standard implies deserves examination.

Iowa has a population of  $2\frac{1}{2}$  millions. Without intensive cultivation it produces 400,000,000 bushels of corn and nearly 200,000,000 bushels





of oats. Three centuries ago our English ancestors lived mainly upon wheat, which is little if at all superior to corn as a food. Our Scotch ancestors ate oats. The little meat which was included in the diet of all but the aristocracy was produced after using the land primarily for raising grain and other crops for direct human consumption, and next for producing milk and cheese. On the continent of Europe even less meat was eaten. If, then, we ate as our ancestors, the corn and oats of Iowa should feed some fifty millions of people, but we eat only a trifle of the corn and oats. The American plan is to feed the corn and oats to swine and steers and then eat these animals. In this way one man may be able indirectly to consume 50 to 100 bushels of grain in a year when it would require from five to ten times as many people to consume this on a diet like that of our forefathers. The American standard of living then implies a highly carnivorous diet. Some claim that the best brain work is done by meat eaters. Even if this be so, must we all be inventors and philosophers? Under the capitalistic system the families to whom nature has given more than an equal share of the brains tend to possess themselves of more than an equal share of the wealth. These people ate more meat than was good for them three centuries ago. Perhaps they will in the future. Then let them produce the bulk of the inventions and philosophy and let the majority of us enjoy life which we can do without a highly carnivorous diet.

In less sophisticated ages people assumed that it was good to live. They manifestly thought that if a little life is good, more is better. A birth was the occasion of rejoicing, congratulation, and





festival. The subconscious mind of the community never doubted that it was good to reproduce and multiply. They had reached this condition thru the experience of ages. If there had been any contrary minded, they had failed to survive.

While the suicide rate is increasing, most of us are still willing to remain alive. The scientific study of heredity is demonstrating that each generation is in a very real sense, an extension of the lives of those of the preceding generation. Our unscientific ancestors may have had a sounder view of the desirability of human life than the neo-malthusians who view the game of life as a competition to produce a few blue ribbon winning supermen, and who consider the aspiration for an abundant population as unrefined babitry.

About 1895, the novel, "La Fin du Mond," by Camille Flammarion was published at Paris and a translation under the title "Omega" or "The End of the World," appeared as a serial in the *Cosmopolitan Magazine*. The author took advantage of the latitude allowed to a writer of fiction to paint a series of pictures of the future course of human life on earth from our own time down to the disappearance of homo sapiens from the terrestrial scene about the year A. D. 10,000,000.

The astronomer-novelist was predisposed to the long look by his many years of star gazing, during which he must often have reflected on the insignificance of the political issues of his time compared with the importance of the general trend of the development of organized humanity.

Some thirty years have since passed. Meanwhile, the astronomers have not ceased to study the skies and to sift and sort the data obtained. Former estimates of time and distance have been





multiplied many times. We now think the past of the human race is far longer than our grandfathers supposed. We now know a great deal more about whence and how we came and should make a better guess at whither we are going.

Should we not, like Flamarion, sometimes look beyond the transitory problems of daily existence? We may then discover that quite apart from the future of the soul, whether that continues after the individual's death, eternal and indivisible or not, there may stretch before our material beings, a future existence of even longer duration than that of which Flamarion dreamed?

Formerly it was assumed that at birth an entirely new individual for the first time came into being. Only vaguely was it recognized from the similarity of child to parents and kindred that in some mysterious way, the newly born was included in a stream of life which embraced all those of common ancestry.

The will to live and the desire for an enriched and extended life are instinctive to a man of healthy mind and body. The lack of these indicates morbidity and disease. Hence the aspiration for a bigger as well as a better humanity is not without a rational basis.

Probably the United States may anticipate a future population of upwards of five hundred millions before the end of the present cycle of social evolution unless the futilitarian philosophy of disillusionment becomes dominant. If, however, the opinion prevails that to be alive, well nourished, clothed and sheltered does not make life sufficiently desirable to maintain the human urge for self perpetuation in succeeding generations, a decline in population seems logical and its extent defies conjecture.





## 25. HOLDEN HISTORY

The Holden genealogy was published in Boston, Volume 1 in 1923 and Volume 2 in 1926. It was compiled by Eben Putnam who incorporated in it much previous work by Raleigh Warner Holden and Frederick Augustus Holden. It was mainly devoted to the history of the descendants of the brothers Richard and Justinian Holden.

Some extracts from this work particularly on the subject of Holden origins in England are here reprinted together with the names of descendants of Randall Holden of the Holden name and some others for the first four generations.

### ORIGIN AND DISTRIBUTION OF THE NAME

Vowels were given different values in different parts of Great Britain, and guesswork as to the origin of a name so generally distributed has little value. The letters u and l were interchangeable and l like h was sometimes silent. Thus we have the occasional variant of Hoden, Houden and Hodeng, a spelling also perhaps derived from another source. There was a manor in Yorkshire known as Howden alias Holden or Houlden. In the time of Henry VII the manor belonged to the Bishop of Durham. Other spellings occurring, perhaps variations of other names than Holden as well, are Haldom and Holdom and Holoyne, all in Norfolk; Hodin found in the City of London as well as in Essex, and Hodun and Houden found in Kent and in Yorkshire. William Haldone was killed early in the reign of





Edward I. Haldan is also a Nottinghamshire name. Aylmer de Haldane of Gleneagles, Perthshire, Scotland, was a baron of consequence in 1296. The name Haldane has long been honorably known in Scotland.

Hardwin "son of Haldein" held lands in Wickingham in time of Richard I, and Roger "son of Halden" held lands in Grimeston in that of King John (see Norfolk Feet of Fines). Richard Haldelyn was of Great Yarmouth 49 Edw. Many instances can be cited.

Among the Lincolnshire wills of the sixteenth and seventeenth century are many of testators bearing names Holden, Haldon, Halding, Alden, Holginge, Holden, Houldon, Houlden, the last being the commoner spelling of period 1600 to 1640.

In recent years Norway has granted a Charter to the City of Halden.

In different parts of England from earliest times after contact with the Scandinavian conquerors, there were many individuals who for some reason or another had the appellation Halden or Holden. In some instances this was the name of certain localities, whence might have been taken the names of individuals living there. There were two or three origins for the name as a family name. Family names as such came into use at first among the upper classes and even then generally not until the thirteenth century. Gradually the custom spread to people of less consequence. It may be assumed that the ancestors of the Holdens in America, of whatever stock, belonged to families whose name became hereditary as early as the thirteenth or fourteenth century (1200 to 1400).





We may also presume that most of the Lancashire Holdens derived their name from the first owners under the de Lacy family of the estate called Holden, and that the bearers of the name in Suffolk derived their name from the progenitors who had in early days been called Holden or Halden as their sole name.

The occurrence of the name in Ireland (comparatively late) is undoubtedly due to migration thither after 1400 of persons of that name from England, the earliest migration perhaps from Lancashire, the later from any part of England; hence even the Irish families bearing the name may not have a common origin.

Intermarriage between persons of the same name but of different stocks is common, the possession of a similar name being in itself a magnet of some force, especially in new settlements, and intermarriage of the different families with other families of different names but inhabitants of the same territory has brought the same blood to many Holdens who are not connected on the paternal Holden line. Thus, all unconsciously, there has been a knitting together of these various tribes of Holdens thru the centuries, as has been the case with all families long settled in the same communities.

Prior to 1600 the bearers of a family name not only had few occasions to write their own name, but usually could not do so. The name was spelled by clerks as seemed best to them to represent its sound, for it may be taken for granted that no attempt was made to consider its derivation and consequently correct spelling.





The name Holden appears in records during many centuries in several forms. We have at times the spelling Holden, Hollden, Holldene, Houlden, Howlden, Holding, Houldeane, etc. The most common spelling is Holden and Holding, and these forms are used in the same place, at the same time, for the same person. The next common form is Houlden.

Students of nomenclature have given thought to the origin of the name. The suggestions are various, but unanimous in agreeing that it is derived from an ancient Scandinavian root. Lower, in 1840, gave **HOLD**, a fortress or tenement, and **HOLDEN**, a name probably corrupted from **HOLDING** in the latter sense, i. e., possessing a tenement. In 1860 he advanced the suggestion that it came from a personal name. Harrison gives the name as English, belonging to Holden & (Yorkshire, Lancashire, etc.) from old English **Hol**, a hole, cave, den, hollow; and under **Halden**, a form found early in the east of England, which he describes as Scandinavian, he groups **Haldane** and **Haldean**, giving the meaning as shown by the proper name **Halfdane**, as **Half Danish**, from **half-r** plus **Dan-r**, half Dane, indicating that the parents were Danish on one side. He instances as a proper name **Healfdane**, a pirate chief killed in 1011, and states that the modern Norwegian form is **Halvden**. Barber given as an origin for a family name, the place Holden in Lancashire; and derivation from Swedish **Hollden**, and Danish **Holten**, a personal name, or old Norse **Halfdan**.

It is a fact that in the earliest appearance of the name in Lancashire it is already attached to a





person, who was of Holden, but whether the man took his name from the place, or the place from the man is not determined. Holden was an estate, and not a large one at that, held of a manor, but may have been a manor itself in early times.

The Domesday survey found many individuals called Haldanus, Haldane and by other forms of the name. Haldein early occurred in Norfolk, later the names Holdenby and Holdenhurst are found.

The word HOLT in Anglo-Saxon signified a copse, and den in so-called Celto-Saxon signified a deep wooded valley. Not only are there many combinations of these words in family names found in England, but in Normandy, where the Danes settled, the word HOLT, a wood, is found, and from it are derived such place names as Terhoulde (modern Theroude).

The name Holden, borne as a surname, has a wider distribution in England than commonly realized, and this is as true of the period prior to the emigration to New England in the seventeenth century, as later.

Guppy, in his excellent handbook, "Homes of Family Names," mentions the name as peculiar to Lancashire and Yorkshire, and its occurrence in Lincolnshire. Concerning the name he says, "Lancashire is the great home of the Holdens. The ancient gentle family of the Holdens, of Holden in Haslingden, dates back to the thirteenth century; from it there branched off in the sixteenth century the Holdens of Todd Hall in the same parish. The Holdens of Ewood in Livesey date back to the reign of Henry VIII. The Holdens of Aston, Derbyshire, who go back to the





beginning of the seventeenth century, may hail from the Lancashire stock." In his grouping of names found by taking landowners in the last century, he found that the name Holden occurred proportionately to 10,000 in the following ratios in the counties named: Lancashire 60, Yorkshire and West Riding 12, Suffolk 11, Lincolnshire 10.

It is possible if not probable that the Holdens of Suffolk derived their name from one cause and the Holdens of Lancashire from another. There appears no connection between the families nor between the families found in Suffolk and those found further south. There is no proof that all the Holdens of Suffolk derived their name from the same ancestor nor should it be supposed that such was the case.

The early emigrants to New England, Richard and Justinian Holden of Massachusetts and Randall Holden of Rhode Island, were respectively from Suffolk and Lancashire. No kinship was ever claimed by the Massachusetts family with that of Rhode Island, if we except the tradition, which dates only from about 1814, that William, a supposed brother of Richard and Justinian, settled in Rhode Island. This tradition was evidently due simply to the fact that it became known to the Stoneham family that one of the principal early settlers in Rhode Island was a Holden.



## 26. THE LANCASHIRE FAMILIES

At the time of the Heralds Visitations of Lancashire in 1612, Robert Holden of Holden had registration of a pedigree showing his descent from Adam Holden to whom Robert Holden was son and heir. Adam, son of Robert de Holden, was a grantee in 1272 of lands forfeited by William de Keelin. This pedigree is from father to son until the time of Gilbert Holden, who died in 1550-1551, very aged. Later than this some attempt is made to give names of children in each generation in the main line. Checking this pedigree by evidences now accessible, it is evident that there are many errors, especially of omission, but it would be possible to construct a reasonably correct pedigree of the principal branches of this family from about 1300.

During the whole period of three centuries from the time of the first Adam Holden to that of Gilbert, there were living in the vicinity several other Holden families, evidently from evidences available closely allied and whose descendants about 1,600 were very numerous and of nearly every rank in society, as well as widely scattered throughout Lancashire and adjoining counties.

Enough has been discovered to prove that the Holdens of Ewood were near kin to the main branch of the family, probably being an offshoot of the fifteenth century, as they were settled there previous to 1509.

With this branch of the family is associated the name Randall as early as 1479, and in 1588 there was one of that name living at Ewood who had sons, Thomas, baptized 29 July, 1601, and Rich-





ard, baptized 24 Jan. 1604-1605. The last named had a son, Randall, baptized 9 March, 1627-1628, who was buried in 1628. The senior Randall, described as "of Ewood, gentleman," was buried 26 Nov., 1623. Unfortunately there have not been discovered wills of either Randall or of his sons. He would seem to have been a brother of William who died in 1593, and therefore a son of Thomas of Ewood and Livesay, who died in 1558 and whose executor he was. The parish register under date of 16 May, 1624, has the following record of burial of "Uxr Ranulphi (i. e. Randall) Hollden de Ewewood."

Seven miles north of Ewood is Salesbury, on the northwestern border of the parish of Blackburn, and about ten miles from Hasleden and about the same distance east, in Whalley parish is Symonstone, in which township Robert de Holden gave lands in 1313 to his son Robert. In the following decade Nicholas Holden, described as son of Robert, gave to his son Robert lands there in 1328. This family was connected with the Holdens of Haslingden and Chargley, and it is probable that the name of Nicholas should be inserted in the ascending line of the pedigree.

The parishes of Whalley and Blackburn, in which these lie, are in the valley of the River Ribble, in that north central part of the county which butts on the West Riding of Yorkshire. Whalley is the furthest north and east, and the Town of Whalley is about seven miles from that of Blackburn, but the parishes are of large extent and comprise many "townships" and villages. The Lancashire township should not be confounded





with our American townships. Blackburn numbers twenty-three townships. The township of Haslingden in Whalley is in the southern extremity of the parish, and with the Village of Holden lies against the parish of Rochdale. The hamlet of Ewood, in the township of Livesey, parish of Blackburn, is but ten miles west of Hasleden, and between those places lie Hoddlesden, Pickup Bank, Tockholes, all homes of families of Holden late in the sixteenth century (note 1, page 29) and earlier.

There is a statement which can be traced to as early as about 1800, that Randall Holden of Rhode Island came from Salisbury, Wiltshire. The county was undoubtedly tacked on because of ignorance of the fact that there was another place of similar name, Salesbury in Lancashire, and because from Salisbury in Lancashire come one of Randall Holden's companions. Salesbury in Lancashire gave its name to a well-known family of Salisbury, and it may have been from that village that Randall Holden emigrated to New England. This is the more likely inasmuch as the name Randall in the Holden family appears to be confined to that branch which lived in Blackburn parish and, so far as known, to the family which inherited the Ewood property from one generation to another.

Randall Holden, who himself wrote his name Howldon, is said to have come from "Salisbury." This statement is traced back to 1800, but its origin is not known. His associate, John Greene, with whose descendants the descendants of Randall Holden intermarried, came from Salisbury in Wiltshire, and this coincidence is probably the





origin of the supposition that the Salisbury whence came Randall Holden was in that county. However, no trace of Randall Holden is found there. Near Salisbury in Lancashire, which is in Blackburne parish, is a place called Ewood, and there in the first quarter of the seventeenth century lived Randall Holden, gentleman, who was buried 26 Nov., 1623, and his widow the year following. Randall Holden, the emigrant, was born probably in 1612. The parish register of Blackburn in which parish Ewood and Salesbury are situated, although fairly complete from 1600, lacks the record for the years 1610-14. The transcripts for those years are also lost, except for March 1611 to the following March. The name Randall appears to be confined to the Ewood Branch of the family. Exactly what relationship existed between the Ewood branch and other families in the parish and in the Whalley—they were all of the same stock—has not yet developed.

Examination of city directories for such families as Smith, Johnson, Jones etc., would indicate that now less than one person in ten thousand has the forename Randal or Randall. However, Randal was, no doubt, more popular in 1599 before such names as William, James, Charles and George monopolized so much of the christening as a result of the attention drawn to these names when borne by kings of England.

It has been estimated that from 30,000 to 40,000 of the 160,000,000 English speaking population of 1915 bore the name Holden or one in 4,000. The name may have been twice as frequent in the England of 1599 which would mean that there were then over 2,000 Holdens.





Arithmetical probability based upon the relative frequency of both names would therefore tend to indicate a high degree of probability that Randall of Warwick was kin to Randall of Ewood.

Anthony Holden of Whalley married 10 Nov., 1567, Isabelle Browne, the daughter of Henry Browne. She is also called Elizabeth, but was buried under the name of Isabella, 24 Nov., 1585. The following year Anthony married Isabella Norram. The only son of record born to Anthony was John baptized 23 May, 1572. This is the only occurrence of the name Anthony so far found in the Lancashire Holden family.

It has not been possible to trace the history of John son of Anthony nor to learn with assurance the parentage of Anthony of Whalley and Randall of Ewood. The fact that Randall Holden of Rhode Island named his sons, John, Randall, Charles and Anthony, may have some bearing on the mooted question that perhaps Randall was son of John and that the latter was son of Anthony and cousin of Randall Holden of Ewood. The ancient home of the Gorton family, of which Samuel Gorton proudly claimed to be a member, was not far distant.

## 27. RANDALL THE EMIGRANT

Randall Holden was about twenty-six years of age when he settled at Aquidneck, and was unmarried. He preceded Gorton to that place, and no hint of a former acquaintance between them is found. Holden was twenty years younger than Gorton, was early attracted to the older man, and





became his chief lieutenant. He never hesitated to assume the initiative, and was a better balanced man than Gorton. As the latter advanced in years, his place as leader of the Warwick settlement was taken by Holden.

Randall Holden first appears in New England as one of the signers of a covenant by which the subscribers incorporated themselves into a body politic, with the intention of planting a settlement beyond the limits of Massachusetts Bay Colony. The covenant is dated "7th day of the First month 1638" and it is supposed was entered into at Boston. Holden's name is the last of the original signers.

There is no mention in Boston or in Colony records of Randall Holden prior to his settlement in Rhode Island. The date, so early in the new year as March, would seem to preclude the supposition that he had but just arrived; it is more likely that he had spent the winter in Boston, and like Clark found the winter so cold that in the spring he sought a warmer climate.

The leader of a party, which Mr. Howard M. Chapin says consisted certainly of William Coddington, William Hutchinson, John Clark, and Randall Holden, determined to purchase Aquidneck (Rhode Island).

Thru the mediation of Roger Williams a deed of the island was procured from the Indian sachems Canonicus and Miantinomo, 24 March, 1637-8. The two witnesses were Roger Williams and Randall Holden.

The following is an extract from *Memoir of Roger Williams*, by James D. Knowles; Boston; Lincoln, Edmands and Co. 1834; page 144.





“The 24th of the first month, called March, in the year (so commonly called) 1637-8, Memorandum, that we, Canonicus and Miantinomo, the two chief sachems of the Narraganset, by virtue of our general command of this bay, as also the particular subjecting of our dead sachems of Aquetneck and Kitackamuckqut, themselves and lands unto us, have sold to Mr. Coddington and his friends united unto him, the great island of Aquetneck, lying hence eastward in this bay, as also the marsh or grass upon Canonicut, and the rest of the islands in this bay (excepting Chibachuwesa (Prudence) formerly sold to Mr. Winthrop, the new Governor of the Massachusetts, and Mr. Williams, of Providence) also the grass upon the rivers and bounds about Kitackamackqut, and from thence to Paupusquatch, for the full payment of forty fathoms of white beads, to be equally divided between us; in witness whereof, we have here subscribed. Item, that by giving, by Miantinomo's hands, ten coats and twenty hoes to the present inhabitants, they shall remove themselves from off the island before next winter.

“Witness our hands,

“The mark (†) of CANONICUS.

“The mark (‡) of MIANTINOMO.

“In the presence of

“The mark (X) of Yotaash,

“Roger Williams,

“Randall Holden,

“The mark (||) of Mihammoh, Canonicus his son.

“The mark (‡) of Assotemuit,





“Memorandum, that Ousamequin freely consents, that Mr. William Coddington and his friends united unto him, shall make use of any grass or trees on the main land on Pawakasick side, and all my men, to the said Mr. Coddington, and English, his friends united to him, having received of Mr. Coddington five fathoms of wampum, as gratuity for himself and the rest.

“The mark (X) of OUSAMEQUIN.

“Witness,     Roger Williams,  
                  Randall Holden.

“Dated the 6th of the fifth month, 1638.”

As Holden was a man without family it is likely that he was one of the first purchasers to settle upon the island. Several families had gone thither soon after the purchase. The first meeting of the proprietors was held 13 May, 1638, and the name of Holden appears among those present. Gorton, driven from Plymouth, probably arrived on the island in December, 1638. He became at once a factor in the new settlement and, joining with Mrs. Hutchinson, effected a coup d'état, bringing about the substitution of the Hutchinson faction for that of Coddington's, which controlled affairs to the time of the April meeting, 1639. Coddington and many of his party seceded and settled at Newport, leaving the others in possession of Pocasset or Portsmouth as it soon became called. Holden's name appears neither upon the list of those who subscribed the compact of 30 April, 1639, adherents of Gorton and Hutchinson, nor on the list of those who, adhering to Coddington, retired to Newport. He re-





mained at Pocasset, and because of what followed and his later close connection with Gorton there can be but little doubt he was one of the men active in ousting Coddington from office.

The first business of the General Court held at Newport, 12 March, 1639-40, was the acceptance of Mr. William Hutchinson and several others, including Randall Holden, who "desired to be reunited to this body and readily Imbraced by us." Many freemen were admitted and officers were elected, and the reunion of the two settlements effected. At the General Court of Election held the following year, 16 and 17 March, 1641, the first business was the disfranchisement of Richard Carder, Randall Holden, Sampson Shatton, and Robert Potter. It was also ordered that "if John Weeks, Randall Holden, Richard Carder, Sampson Shotton or Robert Potter shall come upon the island armed, they shall be by the constable disarmed and carried before the magistrate and there find sureties for their good behavior."

Holden was undoubtedly one of the party of Gorton, who also had been forced to leave Aquidneck, who applied for admission as townsmen of Providence, prior to 25 May, 1641. This was refused, but they were permitted to make their residence in that part called Pawtuxet, where they joined forces with Francis Weston and John Greene, opponents to the faction then in power. Randall Holden is next mentioned 15 Nov., 1641, as participating in the rescue of Weston's cattle from attachment for debt. Massachusetts being appealed to by many of Providence, to lend assistance in enforcing the law, refused unless the inhabitants should submit wholly to its jurisdic-





tion. Gorton and his party had settled on land belonging to Robert Coles, for which on 10 Jan., 1641-2, Gorton received from Coles a deed. There they began to build but soon found themselves in trouble with William Arnold, who with many others now subjected himself to the jurisdiction of Massachusetts, and, by obtaining the submission of two minor sachems, Pumham and Socconoco, brought the Gorton party in conflict with that colony. In November, 1642, Gorton and the others removed to a tract of land south of Pawtuxet, without the bounds of Providence and beyond the territory which had passed under Massachusetts jurisdiction by the submission of its inhabitants. Here they bought of Miantinomo, Shawomet, a territory of great extent, nearly one hundred square miles, embracing what later was known as Warwick, and extending westerly to the Connecticut line. Settling there they sent a letter to the Massachusetts authorities, signed by twelve settlers, the second to sign being Randall Holden. This letter is dated 20 Nov. 1642. The deed from Miantinomo was obtained 12 Jan., 1642-3, the first named of the twelve grantees being Randall Holden. The following September Holden signed a long, rambling letter addressed to the "honored Idol Generall, now set up in the Massachusetts," subscribing it, "the joynt act, not of the Court Generall, but of the peculiar fellowship, now abiding upon Mshawomet."

Massachusetts now determined to exert her authority. Commissioners with a small military force were sent to hear the charges made against Gorton and others. In October, the women and children having been sent away, after a stout re-





sistance by the men of the party who held the chief building in the settlement, much powder being burned and many threats made, with injury to none, the stronger party obtained the surrender of Gorton and his friends, who were taken rather ignominiously prisoners to Boston. This was a high-handed proceeding, not entirely justified by what we are now able to learn of the circumstances.

Eight of the ten prisoners were sentenced to be confined, each in a different town, there to be set to work, and forbidden to agitate their opinions, under threat of death. Randall Holden was sent to Salem. This was 17 Oct., 1643, less than a fortnight after their surrender at Shawomet. From a letter of Downing to Winthrop, dated at Salem, 6 Dec., 1643, it appears Holden did not heed the order of the Court. On his release in the following March, by order, dated Jan., 1643-4, he was forbidden to return within the jurisdiction of Massachusetts under penalty of death.

Many years later, in December, 1678, when in England with John Greene, Holden, in his petition to the King, described his experiences during this term of imprisonment:

“Your petitioners have been inhabitants in the towne of Warwick about 35 years. But before we were settled severall misunderstandings began to rise between the colony of the Massachusetts & the petitioners, about matters in religion. For although that tract of land on which we sett downe was alowed & declared by themselves to be without their patent lien, yet on a suddaine, we were seized on by soldiers sent from that Government, and many of us were tried for our lives by their arbitrary proceedings, without





either jury or accusers, & saved by the majority of two voates onely; after which imprisoned & confined halfe a year in the winter season, with iron both on our leggs, and forced to worke for our subsistence; then banished from thence, & also from our owne habitations, never to return againe. . . . That about the year 1644 your petitioners came to England to make our complaint to your royall father of ever blessed memory, & to obtaine satisfaction for our great losse & damages. . . . But our dear & native country was involved in such unnaturall broyles & disturbances, that our designs were frustrated, & we returned home.”

During the period of the confinement of the leaders in Massachusetts the settlement at Shawomet was abandoned, but the buildings were still standing on their return, as Gorton mentions they stayed one night there before passing over to Aquidneck where their families were.

Gorton as well as Holden visited England in 1644. Holden returned first, having a safe conduct through Massachusetts given by order of the Earl of Warwick. Gorton returned in May, 1648.

Holden and Greene returned from England in September, 1646, and repaired to Shawomet, which was now a part of the colony of Providence Plantations, for which Roger Williams had obtained a charter under date of 14 March, 1643-4. Williams had gone to England for that purpose in February of the preceding year, and returned in September, 1644, with the charter.

• Soon after the return of the prisoners from Boston in the early spring of 1644, the Massachusetts authorities had caused a strong pali-





saded house to be erected at Shawomet. This was done on the petition of Pumham and Sacanonoco, the Indian sachems who had brought the charges against Gorton and his company. The site of this fortified place may still be seen on the east side of the Cove, on the point commanding the entrance, and just north of the present railroad bridge connecting Warwick Neck with Oakland Beach, and was formerly the property of John Holden who owned the so-called Foster place.

Chapin says that Gorton and Holden went to England in the autumn of 1645, prior to November 20, and obtained from the Parliamentary Commissioners, 15 May, 1646, an order to Massachusetts to permit the return of the Warwick settlers and the restoration of their lands. In October of that year the former Warwick settlers were still living on Aquidneck, altho the preceding year they were represented in the new charter government, by Samuel Gorton, who was acting as commissioner in August, 1645.

The first meeting held at Warwick, after the return of the settlers, was on 1 May, 1647. On 19 May, Holden, Gorton and others were sent as commissioners to represent the town in the General Assembly, and at that session it was voted "that Warwick should have the same privilege as Portsmouth."

Randall Holden was a member of the Town council in 1647, and frequently moderator of Town meetings. At the town meeting of 5 June, 1648, he was elected treasurer, and from this time, for many years, he was one of the most important and active of the citizens of the town. He was sent to Plymouth in 1648 to inform the commissioners





of the United Colonies regarding an order the town had received from the "State of England." He was chosen assistant in 1646, and for nine years thereafter in the period to 1676, inclusive. He was nine times commissioner in the period 1652 and 1663, inclusive, and served as deputy ten years, between 1666 to 1686 inclusive. Hardly a year passed but he was the representative, one way or another, of the town in the Colony government.

In 1665 he was one of those named by the Royal Commissioners as justices of the peace for the King's Province, to serve until the following May when the Governor, Deputy Governor and Assistants were to assume office as such.

With the rest of the inhabitants of Warwick he was forced to leave his home when the town was abandoned in March, 1676 succeeding which the Indian enemy destroyed all but one of the buildings. He returned with the others, and almost immediately was sent to England by the town, soon after November, 1677, to protect the town's claim to former purchases from the Indians. John Greene again accompanied him. They returned early in 1678. Holden was certainly in England from July, 1678 to January, 1678-9. In 1681 he was chosen moderator.

In 1683 he was one of a committee to draft a letter to the King, and in 1687-1688 was justice of the Court of Common Pleas.

It was after his return from England in 1646 that Randal Holden married. He took to wife Frances Dugan, the step-daughter of Jeremiah Clarke, one of the most important men of the Newport community.





In giving testimony, 24 June, 1669, regarding the original grant of Dyer's Island, Holden gave his age as 57 years or thereabouts. This would make him born about 1612, and 80 years old at his death, 23 Aug. 1692.

Randall Holden settled in what is now known as Old Warwick. His house built after his return to the devastated town, in 1677, was in the present Main Street, and a sketch drawn from memory by Mrs. John W. Greene, is reproduced in Fuller's History of Warwick."

Not only did Randall Holden have his proportion of lands in Old Warwick on the Neck, part of which long remained in the family, but he participated in the various divisions of common lands among the proprietors. Thus he, and later his representatives, obtained land at Cowesit, in Coventry, and in other sections of the town. He himself obtained one of the five Wecochaconet farms of four hundred acres, his being the most northerly, and bounding on the Pawtuxet River, including a large part of what later became known as Natick.

He also became possessed by purchase of lands in the King's Province, and acted as agent for others in procuring grants of lands from the Indians.

His qualifications, both as a leader of men and possessor of landed and other estate, were equal to any of the community in which he lived.

A large volume entitled "Samuel Gorton and his Descendants" can be seen at the libraries at 5th Av. & 42 St. New York City and at Sherburne N. Y. It contains much mention of Randall Holden.





In "The Early Records of the Town of Warwick" published Providence 1926, it is estimated that Randall Houlden is mentioned in a hundred or more instances (Copy at 408 Bedford Road, 1929).

In the "History of Warwick" by Oliver Payson Fuller, Providence, Angell, Burlingame & Co. 1875, at page 139, there is a picture entitled; "THE OLD RANDALL HOLDEN HOUSE," and a considerable account of Randall Holden's activities in Warwick. The town was named after the Earl of Warwick who aided the colonists in establishing their settlement.

In his "History of the United States," Volume 1, page 316, Hildreth relates:

"While the negotiation with D'Aulney's messengers was still going on, a very unwelcome visitor made his appearance at Boston in the person of Randall Holden, one of Gorton's companions in his recent visit to England. Holden brought letters of safe-conduct from the Parliamentary Commissioners for Plantations; also a copy of the complaint against the Massachusetts magistrates which Gorton had lodged with that board, and an order thereupon that Gorton's people should be allowed quiet possession of their lands at Shawomet, with an intimation, however, that this decision was not final, and that an answer was expected to Gorton's allegations.

Notwithstanding Holden's letters of safe-conduct, it was only after a long consultation with the elders that the unwilling magistrates would allow him to land. The papers which he brought raised a most important question, that of the relation in which the colony stood to the mother coun-





try—a point as to which the Massachusetts theocracy was no more inclined to concede to the Parliamentary Commissioners than formerly to the royal commission headed by Laud.”

In “Memoir of Roger Williams, The Founder of the State of Rhode Island” by James D. Knowles, Boston 1834, there is mention of Randall Holden at pages 185, 208, 216 and 419 and in “A Popular History of the United States” by William Cullen Bryant and Sidney Howard Gay, Scribner’s 1881 the index V 4-626 states:

—“HOLDEN, RANDALL, 44 note; Gorton controversy, 69, 71, 75; goes to England, 98; petition of, 113.

HOLDEN, ROBERT, of N. C., 287.”

## 28. FOUR GENERATIONS OF HOLDENS IN AMERICA

Randall Holden was born about 1612; married in Rhode Island probably in 1648 Frances Dugan or Dungan, daughter of William and Frances (Latham) Dungan who is reported to have died in 1697. Many names of children of daughters omitted here are given in Holden Genealogy.

### Children.

1. FRANCES, born 1649 married Holmes, 3 children.

2. ELIZABETH 1652-1730 married John Rice; sons 1. John 2. Randall.

3. MARY 1652-1700 married John Carder son of Richard. 4 children of whom two were lost at sea.

4. JOHN 1656—





5. SARAH 1658-1731 married Joseph Stafford; 8 children.

6. —6 RANDALL 1660-1726 married Bethia Waterman (see post).

7. MARGARET 1663-1740 married John Eldred; 9 children.

8. —8 CHARLES 1665-1717 (see post.)

9. BARBARA 1668-1707 married Samuel Widsham 10 children.

10. SUSAN 1670-1757 married Capt. Benjamin Greene; 6 children.

11. ANTHONY 1673.

RANDALL HOLDEN, the emigrant, may properly be referred to in Holden data as Randall Holden 1st, his son Major Randall Holden, as Randall Holden 2nd, the latter's son Ensign Randall Holden as Randall Holden 3rd; his son Capt. Randall Holden as Randall Holden 4th, the latter's son Randall Holden as Randall Holden 5th, and his son Randall as Randall Holden 6th.

## SECOND GENERATION

6. Major Randall Holden (son of Randall) born Warwick April 1660 died 13 September 1726, married 1686 Bethiah Waterman (1664-1742) daughter of Nathaniel and Susanna (Carder) Waterman. Major Randall Holden was Speaker of Rhode Island, House of Deputies 1714-15. Details of his career are given at 1 Holden Genealogy 391. Children.

1. JOHN, who left no children but willed to his wife his negroes Violet and Duchess and to his brother, Randall and sisters, lands.



2. WAIT, 1690—d. y.
3. SUSANNA 1692-1745 unmarried.
4. (64) RANDALL 1694-1766 see post.
5. WAIT 1696-1748 married William Holden.
6. MARY married, Capt. Thomas Rice—10 children.

7. FRANCES married Capt. John Low—3 children.

8. CHARLES (son of Randall) born Warwick 22 Mar. 1665-6 died there 1717; married Katharine, daughter of John and Anna (Almy) Greene; Charles was great great grandfather and his brother Randall was great grandfather of the Stephen Holden (R6429) who was the ancestor of all the Holdens of Hartwick. Children:

1. Frances married Jacob Bennett of Newport.
2. Ann married John Low.
3. (R83) Anthony 1693-1720 post.
4. Catherine 1694-1731 married Major John Rhodes a great grandson of Roger Williams— (9 children) of whom Waite Rhodes married Moses Lippit and was grandmother of Sally Lippit who married Stephen Holden of Hartwick. Thru this line all the Holdens of Hartwick are descended from Roger Williams.
5. (R85) Charles 1695-1785 post.
6. (R86) William 1700- post.
7. (R87) John 1702—died in his hundredth year.





## THIRD GENERATION

R 64. Ensign Randall Holden (of Randall, Randall) born Warwick 2 February 1694 died there 1766 married 1724 Rose, daughter of John and Sarah (Gorton) Wicks. Children.

1. Mary 1724-
2. (R642) Randall (Father of Stephen ancestor of the Hartwick Holdens) 1726-1808.
3. Sarah 1729-1730.
4. John 1731-
5. Sarah married 1770 John Wells—children Charles, Rose and Randall.
6. Frances.
7. Barbara 1744-1814 married John Greene—5 children.

The will of Randall Holden proved 1766 gave to wife Rose use of new end of the mansion house where we now dwell; if she remarries, her son Randall is to pay her 500 pounds in full, of all her rights. She is to have negro Pegg and two negro boys Julius and Cato.

Daughter Mary Holden 600 pounds and furniture. Wife to have the black man inventoried at 340 pounds. Son Randall to pay all debts and legacies and to have the mansion house, farm, etc. Inventory 9836 pounds in old tenor, a depreciated currency included negroes Saul L 700. Bristol L 1200 Peggy and boy aged 5 and boy 11½ at L 700 for the lot.

Randall altho historically styeld Ensign Randall Holden to distinguish him from his son Captain Randall his father Major Randall and his grandfather Commissioner Randall, was Major 1731-2 and lieutenant Colonel, of militia 1733-7.





For his wife's pedigree and kindred see Gorton Genealogy. R 83 Anthony (of Charles Randall) 1693-1720 married Phebe Rhodes.

1. Catherine 1717-1807 married Christopher Lippitt; 12 children their daughters Freelove and Mary married the brothers, Olmy and Thomas Rice. Their son Moses Lippitt married Anstis Holden daughter of Charles. Their son Charles was father of Henry Lippitt governor of Rhode Island, whose son Charles Warren Lippitt was governor and United States Senator.

R85 Charles (of Charles Randall) 1695-1785 married Penelope Bennett of Newport children born Warwick. 1. Barbara, 2. Charles 3. Anthony, 4. Charles, 5. John.

Charles is described in deeds as a cooper in 1720, merchant 1745, mariner 1752, captain 1757, and yoeman 1766. At the age of 61 he was ordained paster of the Baptist church in Warwick in 1757. Among the gifts in his will were; to his daughter-in-law Dorothy six bushels of corn yearly; to his negro woman Dimmis her freedom with the possession of her son Freeman until the son should be 21.

R86 William (of Charles Randall) married 1721 "at Knight" Wait Holden, daughter of Randall Holden children 1. (R861) Anthony. 2. Ann. 3. Waite. 4. William. 5. Catherine. 6. Frances. 7. Carder. 8. Mary. 9. Waite.

R87 John (of Charles Randall) born 1700 at Warwick died there 1800 in his hundredth year married Hannah Fry; children:

1. Welthian 1733 married Caleb Potter.
2. (R 872) Charles 1737-1817.
3. Deliverance 1738-1823.





4. (R 874) Thomas 1741-1823 married Free-love. Note as to Vol. 3.

#### FOURTH GENERATION

In the fourth generation R followed by four digits indicates that there were male descendants of the Holden name who may be given in Vol. 3 of the Holden Genealogy when that is published.

R642 Captain Randall Holden (of Randall, Randall, Randall) born 25 November 1726 at Warwick died there 4 July 1808; married 1749 at Providence, Naomi (1729-1806) daughter of John and Phebe (Greene) Potter.

The family burial ground is on the shore of a little cove running up to Spencers Corner from Warwick Cove. It was in 1923 part of the farm of William H. Greene.

12 Children as follows:

1. (R6421) Anthony 1751-1838 married Sarah Warner.

2. (R6422) John 1752-1826 married Abigail Harris.

3. (R6423) Randall 1754-1796.

Among their children was Randall Holden, the sixth successive Randall Holden in continuous line of descent from Randall Holden born 1612. His son Frederic Augustus Holden of Washington, D. C. residing at Hyattsville, Maryland, labored for many years on a genealogy of the Holden family. Stephen Holden of Sherburne and his son Jonathan visited Frederic at Hyattsville about 1904.

From Randall (R6423) are descended the Holdens of the Huntington, Long Island branch.





4. Naomi unmarried died 1837.
5. Phebe married Bennett Low.
6. Ruth married—Derbyshire and resided in Otsego County, N. Y.

7. Sally 1762-1793 married Capt. Richard Low. The Providence Gazette said of him that he was the first son of Rhode Island that explored the Southern altitudes (of Asia).

8. Waite died Warwick 1833.

9. (R6429) Stephen, born Warwick 25 May 1766 died 27 Jan. 1841 at Hartwick New York, married Salmaplet Lippitt. From this couple are descended all the Holdens of Hartwick.

10. (R642J) Thomas 1768-1844.

11. Elizabeth married 1797 Capt. Samuel Low.

12. Joseph.

R855 John (of Charles, Charles, Randall) 1724-1750 married Dorothy daughter of Capt. Thomas and Mary (Holden) Rice; children.

1. (R8551) Charles 1746-1812 married Sarah Remington.

2. Penelope.

3. Mary married William Rhodes.

4. Barbara 1751-1786 married John Ormsbee.

R861 Anthony 1722—married Elizabeth daughter of William Rice. Anthony lost an arm in 1748 in a battle between the ship Warwick and the Spanish forts at Havana, Cuba. Children:

1. Anthony, 2. Henry, 3. John.

R864 William 1728—about 1800 married at Warwick Hannah Carder: Children:

1. Sarah 1774— 2. William. 3. Anthony 1777-1854.

R872 Charles 1737-1817 married 1753? Waite Rice daughter of Thomas and Mary (Holden) Rice: Children:





1. (R8721) Anthony 1754-1805 married Alice Searle.

2. Anstiss 1756-1804 married 1775 Moses Lippitt son of Christopher and Catherine (Holden) Lippitt: Their children were.

1. Phebe.

2. Betsy.

3. Waite.

4. Mary married Samuel Greene.

5. Susan married Daniel Dwight.

6. Nathaniel.

7. Catherine married Robert Arnold.

8. Anna married Zurial P. Arnold.

9. Anstis married Freeman Cody.

10. Hannah married Zurial P. Arnold.

11. Edward married Lois Spalding.

12. Frelove.

13. Harriet married Lois Spalding.

3. (R8723) John 1757- a Revolutionary soldier.

4. Joseph Warren 1774-1795.

5. Waite 1777-1791.

Charles Holden was Sheriff of Kent County in 1768-1769. He was deputy to the General Assembly which in 1776 abjured allegiance to King George.

R874 General Thomas Holden born Warwick 1741 died 1823 married Frelove. 13 children.

1. (R8741) Thomas 1758-1837 married Phebe Burlingame.

2. Hannah married Remington.

3. John.

4. (R8744) Edward twin with John 1764-1834 married Sarah Burlingame.



5. (R8745) Oliver born 30 March 1766 died 22 September 1855 at Poughkeepsie married Zilpha Dexter (2) Mary Hall. Oliver's son Thomas was the father of John George Parker Holden father of Edwin Rufus Holden of 33 Cornell Av. Yonkers and Dr. George Parker Holden of 122 McLean Ave. Yonkers. Dr. & Mrs. Holden have the following children.

1. Orilla Anna W. Holden.
2. Randall Le Conte Holden.
3. John Parker Moore Holden.
4. Katharine McDowell Holden.
6. Catherine 1768—married Charles Low.
7. Ruth 1770- married Capt. Godfrey Green, Shipmaster.
8. (R8748) William 1772-1825.
9. Freelove 1775-1812 married at Warwick, Harris Arnold Jr.
10. Mary 1777- married John Remmington 8 children.
11. Elizabeth 1780 married James Remington brother of John.
12. Welthian 1782 married at Warwick, Daniel Arnold.
13. Susan Archer 1785 married Charles Stewart.

In 1790 Thomas Holden was commissioned Major-general of militia. He was appointed judge of the Supreme Court of Rhode Island in 1800.





STEPHEN HOLDEN (R6429) the Hartwick pioneer was descended in one or more lines from the following pioneer settlers of Rhode Island most of whom were born about 1590-1610.

1. Randall Holden.
2. William Dungan and his wife Frances, daughter of Lewis Latham who according to tradition was falconer to King Charles.
3. Richard Waterman.
4. Richard Carder.
5. John Wicks and Rose (Townsend) his wife.
6. Samuel Gorton and Mary daughter of John Maplet.
7. Richard Carder (by a second line of descent).
8. Robert Potter.
9. Edward Fisher.
10. Roger Burlingame.
11. William Arnold.
12. Edward Smith.
13. Mary Sheldon.

Sally Maplet Lippit wife of Stephen Holden of Hartwick (R6429) was descended from Rhode Island Pioneers as follows:

1. Moses Lippit.
2. Henry Knowles.
3. Joseph Whipple.
4. Zachariah Rhodes.
5. William Arnold.
6. Richard Waterman.
7. Roger Williams 1600-1683.
8. Randall Holden 1612.
9. Richard Greene and Anna Almy his wife.
10. William Arnold.
11. Edward Smith.
12. William Dungan.





13. Thomas Remington and Mary (Allen) his wife.

14. Samuel Gorton.

15. John Maplet.

16. Richard Carder.

**LETTER FROM CAPTAIN RANDALL HOLDEN TO  
HIS SON, STEPHEN**

“Warwick Oct. 14th, 1796

Esteamed Children

I have the hard fortune to acquaint you with the melencoly news of the Death of your Brother Randall he Died in the Twenty-first of July last and is greatly Lemented by his Friends the vessel has since Arrived in Providence and his venture was taken out and is now sailed for hollen—Your mother abought three week ago fell and hurt her arm very much. I expect it crakt the Boon. She was very full of pain with it for som days but at present it seams to be much better and prity free from pain that I am in hopes in a short Time she will have the Use of it again but not so well as she had before it was hurt. The rest of the Family is in as good state of health as could generally be, Except waitte her arm is som Lane with the Rumetis. otherwise she is Very well. Your Brother Thomas is now at hom. he has bought him half a vessel and intended to go in it himself but thinking himself not well enough he sent Sam Low in her Bound for Martinica. Randall's wife has had the Disin-





tary and has got prity well of that but Very  
 Lame so that she can't walk, it is at this time very  
 sickly in our naberhood Charles and Randall  
 wells is now Very sick with the fever. Randall  
 has been sick abought thirty days I was there  
 this morning and saw the Docter He told me that  
 he thought Randall's fever is broke he Looks to  
 me much Better Charles has been sick abought  
 twenty Days his fever is thought not to be got  
 to the heith You may tell your aunt she need not  
 give herself any Consearn abought there being  
 not well taken ceare of for I think they are as  
 well taken care of as if she was here herself the  
 nabours are very Kind. Your Brother Anthony  
 has a girl that lives with him Very sick with the  
 fever and I am afraid his little Daughter Sally  
 is going to be sick with the saim Disorder the  
 Docter Calls it the Long fever. I have sent you  
 by Mr Arnold my old hand irons in Lew of yours  
 to Albaney sometime back and Ordered him to  
 leave them with Mr. Jere Clarke but he tells me  
 that he Left them with your cousin Randall Rice  
 having nothing more to Acquaint you with at  
 presant I conclud with the Love of the whole Fam-  
 ily to you and all Friends and remain your most  
 Affectionate Father

RANDALL HOLDEN''

''Endorsed: Stephen Holden, Otsego, State of  
 New York by favour of Stukly Barton''

[NOTE: It should be remembered that in 1796  
 when this letter was written, spelling was not as  
 standardized as at present and that often the di-  
 vision into sentences was not then indicated in  
 letters by periods and spaces.]





**29. STEPHEN HOLDEN OF HARTWICK HILL**

R6429 Stephen Holden, ninth child of Capt. Randall and Naomi (Potter) Holden, was born at Warwick, R. I., on May 25, 1766. Died at Hartwick (on the hill) January 27, 1841. (See Holden Genealogy vol. 1, page 403). Stephen was one of a company which migrated in 1794 from Warwick, R. I., to Hartwick, N. Y., on sleighs (probably ox-drawn) in Winter. He purchased a farm on the hill at Hartwick from William Cooper, father of J. Fenimore Cooper, and in 1804 built the large house which still stands. The house was originally built for a tavern and the first Hartwick Town Meeting was held there. The house and farm are still, in 1928, owned and occupied by his lineal descendants.

He married Salmaplit Lippitt about 1795.

She was born Jan. 1, 1777, at Warwick, R. I.; died November, 1805, at Hartwick, N. Y. Stephen and Salmaplet are both buried in the Lippitt burial ground at South Hartwick. Their children were:

R64291 PHEBE HOLDEN, born July 6, 1797; died Apr. 4, 1877. Married John Wells, Apr. 25, 1818.

R64292 JOSEPH HOLDEN, born July 17, 1802; died May 19, 1871.

In cases where the reader might be uncertain from the context whether the Stephen Holden mentioned was the emigrant from Rhode Island or his grandson, the elder may be styled "of Hartwick Hill" and the younger "of South Hartwick."

The following copy contract is from a copy made by Stephen Holden (J2) probably about





1897. The copy states at the end "signatures removed before copy was made." It is assumed that before the signatures were cut out, they read as in the following copy. The original was very likely then and no doubt now is in the house on lot 30 mentioned in the contract. The lot numbers are on the Hartwick Patent which was considered as equivalent to a public record, if it is not on file. The witnesses were relatives of Stephen Holden. It appears that shortly before the expiration of the seven years mentioned in the contract, the yoeman mentioned in the contract completed payment to the esquire just about in time to prevent forfeiture or distraint.

"Articles of Agreement made and conducted this first day of June in the year one thousand seven hundred and ninety four by and between William Cooper of Cooperstown, in the County of Otsego and State of New York esquire and Stephen Holden of the same place yoeman; That whereas on the thirteenth day of May in the year one thousand seven hundred and ninety one the Reverend John Christopher Hartwick caused the said William Cooper to be empowered to lease for ten years all that his eight eleventh parts of A Pattent called by his name in the County aforesaid with a clause therein that on payment of Fourteen Shillings per acre with such back rent as might be due at the expiration of the lease that the latter should be entitled to a deed in fee simple forever. And whereas the said William Cooper did at sundry dates in the year one thousand seven hundred and ninety one lease about thirteen thousand acres part of the above lands into farms. And whereas at sundry assign-





ments in the year one thousand seven hundred and ninety four the most of the said lands are vested Conditionally in the said William Cooper who hath paid all the back rent due to the said John Christopher Hartwick as by receipts appear Now Therefore Know Ye that the said William Cooper doth covenant and agree to and with the said Stephen Holden that on his paying or causing to be paid to William Cooper or to his heirs or assigns the yearly rent of five pounds three shillings on the first day of June in every year for the term of seven years and shall have discharged and paid all taxes and quit rents and shall have actually paid the principal sum of seventy two pounds two shillings on or before the expiration of the said term of seven years, that then and in that case only the said Stephen Holden shall be entitled to and shall bonafide receive a Deed in Fee simple at his cost and Charge of the following Lands bounded as follows, to wit: Beginning at or is bounded on the north by lot No 31, on the west by lot No 22, on the South by lot No 29, on the East by a lot of land the property of Daniel Beer including one hundred and three Acres off of the west end of the lot No 30 containing 103 Acres of Land. And in case the said rent of five pounds three shillings shall not be paid for fifty days after the times limited for the payment of the rent aforesaid that the premises shall in that case Revest to the said William Cooper as though this article had not been given. Provided no distress can be found on the premises within the time of fifty days aforesaid.





In witness whereof the parties to these presents have hereunto set their hands and seals the Day and year as above written.

(Signatures removed before  
copy was made.)

WILLIAM COOPER  
STEPHEN HOLDEN

Sealed and Delivered

in our presence.

Joseph Potter

Abraham Lippitt

Deed of same premises from William Cooper to Stephen Holden dated May 30th 1801 Recorded July 13th 1801 5 oclock P. M. in Book D, commencing at page 16; fee 81 cts. by Mary Ann Morris Dep Clk.”

William Cooper was the father of James Fenimore Cooper. The scene of the latter's novel "Deerslayer" is about eight miles north of the Holden farm. It is said that Glimmerglass (Otsego Lake) can be glimpsed from a high point on or near the south part of the farm. The younger generation descended from Holden of Hartwick should find "Deerslayer" of special interest.





**30. GENEALOGY OF DESCENDANTS OF  
STEPHEN HOLDEN**

The system of numbering used in the following data of the descendants of Stephen Holden of Hartwick, is based on that used in the Holden Genealogy compiled by E. Putnam. It is explained by Roberta Holden Bole at Vol. 1, page XIII as follows:

“The system of denoting place in the family is easily understood. Richard has the figure 1 and Justinian the figure 2. To Randall Holden has been given the letter R. The eldest child is 1, the next 2, and so on. Thus Justinian, son of Richard, is 12, he being the second child of the founder, and his eldest son, Samuel, is 121. In the case of children above the ninth, the letter J is used for 10, K for 11, L for 12. There are few instances of this kind. Ephraim (Stephen, Stephen, Richard), whose symbol is 193L, indicates that he is the twelfth child of the third child of the ninth child of the founder, Richard. It will be observed that the number of digits corresponds with the generation. The names in *italic* following the name are those of each ancestor in the male line. All descendants of Ephraim have the first four digits in the symbol the same. A Holden in the ninth generation meeting another of the same generation, without knowing the names of their ancestors, if recalling what their “number” was in this book, could determine their exact degree of relationship in less time than it takes to read these lines.”

The names of all grandchildren of a male Holden are given if known. The children of daugh-





ters appear under their mother's name. The same system of "numbering" applies to them. Thus, if the daughter of 19356 is the fifth child, her number is 19356-5, and her fifth child would be 19356-55. A dash after a series of figures always indicates that the person is to be looked for under the person whose "number" precedes the dash. For easier reading of the numbers there is a period placed between the fifth and sixth figures, thus 19562.35. The great majority of descendants of the Holden founders in this country are today in the eighth generation but there are a number in the tenth generation, and a few instances of the eleventh.

In Putnam's Genealogy Joseph Holden, born 1802, ancestor of all the Hartwick Holdens, would have the number R64292 but for the sake of conciseness in the data as to the descendants of Joseph, he will be also known as J., his children as J1, J2, J3, J4, etc., following otherwise the system used by Putnam.

### FIFTH GENERATION

(R6429) Stephen Holden (Randall, Randall, Randall, Randall) was born at Warwick 25 May, 1766, married Salmaplet Lippitt. Their children were:

I. Phebe (R64291)

II. (R64292) Joseph born Hartwick (on the hill)

R64291 Phebe Holden born Hartwick July 6, 1796, married April 25, 1818, John Wells, son of James Wells who was a soldier of the Revolution. Their children included two daughters who





died in infancy, and two sons here called W1 and W2, equivalent to R642921 and R642922.

W1. Stephen 1819?-1902

W2. Joseph 1821-1912

**SPECIMEN OF THE LETTERS OF PHEBE, DAUGH-  
TER OF STEPHEN HOLDEN OF  
HARTWICK HILL**

Hartwick January 19th 1858

Dear Stephen:

Randall has more chance to scold than you have but i do not blame you for being displeased with us when i received the last letter from you Stephen Wells offered to answer it but did not find time to he meant to write to you last week but he said he had to go some where every day not visiting they hire a widow woman and she has to be carried home saturday night and brought back sunday night the five children go to the district school and Sarah and Emma to singing school once a week we are in usual health except colds i must wait until i hear where Randall is before i write to him we had many apples last fall and i tried to dry a good many while i could have them Pathan Tucker and family have come to his fathers to stay this winter he has made a cider mill to be turned by hand and a small press to agree with it two men can lift one of them at a time and carry them where they wish to Joseph was at home yesterday about two hours he said he would try to write to you soon as he could





his family is well as usual i expect the little boy here is named Hervey T. Wells old enough to laugh some when he is talked to

the last time i went to josephs in the first part of december your Grandmother had been sick and thought she was not quite as well as she was before she had been spinning stocking yarn the day i saw her if your next vacation is long enough so you can afford to come i shall be glad to see you and i hope you will come when your year is through with

if it is not convenient to let me have any money before you are through there i must wait we did not get any interest money last fall at the banks so we need it a little more than usual if you can afford to write to me before long write where Randall is you will know by my crookéd lines i am writing after sunset to be carried when they go to singing school i remain your affectionate aunt

PHEBE WELLS

to Stephen Holden

An obituary clipping probably from the Freeman's Journal of Cooperstown, a newspaper read by the Holdens of Hartwick for upwards of a century is here reprinted.

In Hartwick, April 4th, 1877, PHEBE, widow of John Wells, in her 81st year.

She resided her whole lifetime on the same farm, and since 1804 in the same house. She was born July 6th, 1796, and was the oldest child of the late Stephen Holden, one of the original settlers of the town. In 1818 the deceased was married to John Wells, son of Philip Wells, who was the first Supervisor of Hartwick. John





Wells in 1812, when eighteen years of age, went to the frontier in Stranahan's Regiment, and in the battle of Queenstown, Oct. 13, 1812, received a wound in the head from which he seemed to have recovered. But years after he became totally blind from the effect of his wound, and from the same cause his health gradually declined until his death, which took place May 2d, 1843. John and Phebe Wells leave surviving them two sons—Stephen Wells, who occupies the homestead in Hartwick, and Joseph Wells, of Nelson, Madison Co. S. H.

### CHILDREN

W1 STEPHEN, born Hartwick about 1819, married Mary M. Tucker May 26, 1842, died 1902. 6 children.

W11 SARAH, unmarried.

W12 EMMA, who married Jessie Cutler. 2 children.

W121 Therza, who married Isaac Van Etten of Oneonta about 1902. He died about 1912. No children. She became matron at Normal School at North Adams, Mass.

W122 Willard Wells, died at 4.

W13 JOHN WELLS, married Francelia Richards, one child Mary, who married Clarence H. Smith of Manhasset, Long Island, one child, Eleanor Francelia Smith (W1311).

W14 PHILIP, married Mary Kenyon of Hartwick. Resided 1927 Menands, Albany Co. 2 children.

W141 Henry K., married Florence Wykes. Res. Menands. 2 children.

W1411 Madolen.

W1412 Hope Elizabeth.





220    Genealogy of Descendants of Stephen  
         Holden

W142 Florence, married Clarence Thompson. They have 3 daughters, one son.

W15 LIZZIE, married Walter Renwick and resides 1929 on the farm in Hartwick purchased by Stephen Holden from William Cooper in 1794 so that the farm has now descended in the family for 135 years. Any previous occupants were Indians. 3 children.

W151 Wells Renwick, married Mabel Lake November 7, 1912. 2 children.

W1511 Ernest Lake, born March 2, 1913.

W1512 Robert, born 1919?

W152 Walter, Jr., called Wallie, unmarried 1927.

W153 Sarah, married Silas Meade Mar. 1, 1913. 2 children. Res. 1930 east side Main St., Mt. Vision, apt. opposite Baptist Church.

W1531 Malcolm Meade.

W1532 Mildred Meade.

W16 HERVEY, married Emma A. Perkins, resides 1927 South Street, Hartwick. 3 children.

W161 Clyde Wells, born Jan. 28, 1885, married Alice Knoppenbarger of Syracuse, N. Y. Clyde graduated Syracuse University 1912. Res. 1927 at 206 North Street, Batavia, New York, where he was superintendent of schools 1923-1929. Children:

W1611 Willard Wells, 2nd, born 1915.

W1612 James Hervey Wells, born Sept. 8, 1919, at Walton.

W1613 Eltinge Wells, born Walton, February, 1921.

W162 Willard Wells, born Feb. 19, 1887, married Maude Smith. Res. 6 Irving Place, Oneonta.

W163 Ruth Holden Wells, born April 22, 1893, married Douglas McCrum of Oneonta 1919, resides Saranac Lake, N. Y. Child:







NANCY (BROWN) HOLDEN



BUILT BY JOSEPH HOLDEN, 1841



W1631 Robert Wells Mc Crum, born July, 1922.

W2 JOSEPH WELLS, son of Stephen and Phebe (Holden) Wells, was born August 9, 1821, died October 2, 1912. Married.

1. Mary Ann Eaton Augst, 1844.

2. Mrs. Mary H. Hackley, 1877. Child:

W21 Melville J. Wells, a Methodist clergyman. He married Louisa .Child:

W211 Charles J. Wells, M. D. of 1932 South Salina St., Syracuse. 4 children.

### 31. JOSEPH HOLDEN OF OTSEGO AND FAIRFAX

JOSEPH HOLDEN (R64292), born July 17, 1802; died May 19, 1871.

On June 15, 1828, at South Hartwick, he married Nancy Clinton Brown. She was born at Williamstown, Mass., June 18, 1804, died at Elsinore, Fairfax Co., Va., 1862, daughter of Henry Clinton Brown and of Sally Bulkley Swan. The latter was born at Colchester, Conn., July 11, 1784, died Hartwick, June 30, 1864. She was the daughter of Asa Swan and Abigail Ann Bulkley, daughter of Gershom Bulkley. Abigail Ann Bulkley, who died at South Hartwick in 1841 is No. 421 in the "Bulkley Family," by Chapman, published in 1875, where at page 326, is the entry: "421, Ann b. May 11, 1758, m. Asa Swan." (See History of Stonington pa 61.) Rev. Peter Bulkley, founder of Concord, Mass., great grandfather of Gershom Bulkley, was also an ancestor of the wife of Liberty Emery Holden, thru whose interest and generosity the Holden Genealogy by Eben Putnam, was made possible. (Vol. 2, Holden





Gen. 194.) Gershom Bulkley was a farmer. His brother, John Bulkley, was a lawyer.

Henry Clinton Brown of Williamstown, Mass., who became Sheriff of Berkshire County, was the son of Col. John Brown who was killed at Ston Arabia in the Mohawk Valley during the Revolutionary War, and was a descendant of Samuel Wolcott, Robert Welles, Jonathan Robbins (grandson of John Robbins) Joseph Allen, Thomas Atwood and Elisha Kilborne, son of Hezekiah Kilborne. (For some of these families see the two fine volumes of Ancient Wethersfield.) Sally Swan was a descendant on two lines of the same John Robbins and of William Warner, Samuel Boardman, Charles Chauncy (second president of Harvard College), John Prentice, Robert Eyre, Fear Sturges (great granddaughter of Roger Sturges), Joshua Holmes, Roger Eastman and Robert Swan. Chauncy's life is outlined at 4 Dictionary of American Biography, 41.

### BULKELEY-EMERSON

Phillips Russell, in "Emerson, The Wisest American," states of Emerson's Bulkeley descent, page 13:

"Although never combative, he contained an element which, under stress, remained firmly resistant. Perhaps this was due to the example of that ancestor who, in certain respects, was chief of them all—the Reverend Peter Bulkeley, the Bedfordshire non-conformist who, on being silenced by Archbishop Laud for refusing as rector of Edell to carry out certain ceremonies of the Church of England, firmly took himself, in





1635, to Massachusetts, and there formed a farming colony at Musketaquid, which he significantly renamed Concord, although concord did not extend to the rebellious Anne Hutchinson, whom the synod of which he was moderator drove out to Rhode Island. He was Concord's first minister, its leading scholar, and its father, prophet and counsellor. He was the author of a Puritan treatise called the GOSPEL COVENANT, and of occasional poetry in Latin. His granddaughter, Elizabeth, was married to the Reverend Joseph Emerson, son of Thomas Emerson, the Ipswich baker, who had come from England."

There is an account of Bulkley's life at 3 Dictionary of American Biography, 249.

### WILL OF GERSHOM BULKLEY

An original or contemporary copy (signature missing) of the will of Gershom Bulkley, dated Feb. 8, 1785, in possession of Jonathan Holden provides: "In the Name of God, Amen. I, Gershom Bulkley of Colchester in New London County, being in good health of body and of sound mind, do make & ordain this my last will & testament in manner following (viz). In the first place I give my soul to god who gave it, hoping in his mercy and grace in Christ for Salvation & my Body to the Earth to be decently interred at the discretion of my executor, hereinafter named, and as to my worldly goods and estate I give and dispose of the same in manner following (viz) In the first place I give and bequeath to my wife Abigail my two Negroes viz Jack and Flora, free and clear besides one third





part of all my other Moveable Estate & also the use & improvement of one half the farm I now live on, during her natural life, that is to say one half the house & barn & all that part of sd farm which I give to my son Roger Bulkley with all the buildings thereon annexed & also of six acres in the great cabin meadow \* \* \*

(describes boundaries of lands given to other children)

Asa Swan, grandfather of Mrs. Joseph Holden of Hartwick and Abigail Ann (Bulkeley) his wife, were the parents of

1. ABIGAIL MARVIN, who married Elias Mather. She died, Williamstown, Mass.; they had son Benjamin Franklin Mather, merchant, of Williamstown; Elias Mather Jr of Twinsburgh, O. Nancy married John Wright of Bownal, Vt. Sophia

2. NANCY m. Dudley Worthington of Colchester.

Sons:

Dudley Worthington.

Gershom Worthington.

3. ASA unmarried (hatter).

4. ELIAS (hatter), born 3-31-1781. Unmarried. Died about 1867, Elsinore. He seems to have resided in S. Hartwick until about 1852, when at the age of 73 he went to the Holden farm in Fairfax County, Virginia, where he died about 1867, aged 86.

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A letter from Fred Wilcox to his cousin, Stephen Holden, shows the sentiments of Elias, the hatter, with reference to the Virginia migration:





So. Hartwick Sunday Oct-24-1852

Dear Cousin

I find myself alone to day and I thought I could not occupy my time any better than to write a few lines to you Frank has gone to Otego time will be so precious to Him I dont expect He will call at Franklin I have been talking with grandmother and Elias they feel very lonely tell Ruth that grandmother wants Her to send Phebe a letter to her as soon as she receives it after Thomas started grandmother lay down and cried like a child Elias swears He will go to Virginia He talks about it all the time. He wants to know if you are willing to have him go and He wants you to write to your folks and see if they are willing he should come

He has sold his cow and is trying to sell everything he has got He says he can sleep on the ground I think that he will go if he goes on foot all the way there he acts much worse than grandmother does I attended a party at Mr. Shepards last Friday eve we had a verry fine time I have been buying Butter about four weeks I have made it verry proffitable so far I think I shall winter here once more tell Randal I should like to hear from Him

I cant think of anything more this time

Yours truly

FRED WILCOX

5. SALLY BULKLEY SWAN, born Colchester, Ct., July 11, 1784; died Hartwick, June 30, 1864.





**HOLDEN STORE JOURNAL**

When Joseph Holden in 1841 left the store and tavern at South Hartwick and moved to the new house which he built about a half mile south on the East side of the road to Mt. Vision, he no doubt took with him the store Journals including one here referred to as H. S. J. The circumstances indicate that when he moved to Virginia in 1852, the book was taken to the house of his birth on Hartwick Hill where his sister Phebe, wife of John Wells, lived. Some time in the eighteen fifties, the book began to be used as a scrapbook perhaps by Phebe, her son Stephen, or other members of the Wells family. In the early nineteen hundreds, it was in the possession of Philip and Sarah Wells. On Sarah's death, it was taken to the house of Hervey Wells in South Street, Hartwick Village. On January 1, 1930, it was delivered by him to Jonathan Holden. The book is of rag ledger paper bound in domestic sheepskin, home style, 6 inches wide, 16 inches tall and  $2\frac{1}{4}$  inches thick. The wear and tear of a century's use have detached and lost the pages thru 48. The earliest surviving entry is in October, 1832.

The scrapbook section comprises pages 49 to 93, while pages 94 to 231 are unpasted. The clippings are themselves of considerable interest both on their own account and as showing the tastes and interests of Phebe's children and grandchildren.

A notable feature is the popularity of poetry in the Wells family. Fifty to one hundred years ago, poetry and politics were evidently much more in demand among the readers. There is a





Whittier section of the book (H. S. J. 60), Longfellow (H. S. J.     ), and Bryant (H. S. J. 64). These poems were no doubt printed by permission in newspapers shortly after their original publication and then transferred to H. S. J.

Dated February 8, 1930.

J. HOLDEN.

The following is a transcript of page 114 of the Holden Store Journal which is reproduced as a sample of the contents. It shows the commodities and prices current in country trade a century ago. Price rate at the left is quoted in the Journal in York State shillings and pence. Each of these is half the value of Sterling shillings and pence. The York shilling was in truth the Spanish real or one-eighth dollar. It was a silver coin of Spanish mintage of the value of  $12\frac{1}{2}\text{¢}$ . The figures in the column at the right of the total for the item are in federal American or Spanish milled dollars and cents; in the price quotations the shillings following the English precedent appear at the left and the pence at the right of the slanting line symbol (/). The items of page 114 are all records of sales on credit except the first item which credits John Benedict for sheepskins sold by him to the store.

page 114

MAY 12TH, 1834

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John Benedict Cr.

4 Sheep Skins 3/-	1 50
1 do 1/6 & 1 as 9	28
1 do 4/- & 1 do 2/-	75
	<hr/>
	2 53





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Thomas Pine Dr to	
2 gals wine 7/-	1 75
2 " gin 8/-	2 00
1 " Brandy 10/-	1 25
	<hr/>
	5 00

---

Worden Wells Dr. to	
9½ lbs Salt	12

---

Chester Rockwell Dr to	
½ bu coarse Salt 4/	25

---

Stukely P. Elsworth Dr to	
1 Gal Molasses 4/6	56
1 paper tobacco 3/	13
	<hr/>

Thomas Clarke Dr pr boy	
to 3 yds ¼ galloon /3	10
½ Doz. screws /9	15

---

Worden Wells Dr to	
1 qt Whiskey/10	10
1 qt Whiskey/10	10

---

Chester Rockwel to Dr.	
8 yds calico 1/pr Lydia	1 00

---

Henry Baker Dr to	
6 yds ½ calico 1/8	1 35

---

J. Robinson & Son Dr	
7¼ lbs Codfish 4½ &	33





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Joseph Browne Dr to	
1 paper tobacco 1/	13
1/2 gal molasses 4/6	28
1 1/2 lb Salt /6	09
1/2 gal Whisky	19
	<hr/>
	69
Seth Hacket Dr	
to 1/2 lb tobacco 1/6	09
& whisky 1/	13

A letter from Joseph Holden and one from each of his children and from their grandmother is included in order to throw some light on their several personalities and the circumstances surrounding their lives in the eighteen fifties.

In the fall of 1852, the Hartwick era of the Holden family was drawing to a close. Ruth wrote to her brothers Randall and Stephen at Franklin, where they shared a room on the fourth floor of the stone building which the students called the "Jug."

South Hartwick, Oct. 5, 1852.

Boys:

Our folks have not left here yet but expect to start the 13th or 14th and will go through Franklin and leave me. You must get me a boarding place by the time I arrive. Mr. Steere's folks have had a letter from Esek and he has not bought nor is he going to. He is looking for a school. If he does not get one, he will come home. Father has traded our black wagon and 85 dollars for S. L. Harrington's stone wagon to go in. He and Tommy is selling all the time and do very well at it. Neither of you need come





home for you cannot be carried back and our folks will stay in Franklin all night, but if you want anything, write and we will bring it to you.

RUTH.

The following letter from Ruth to Stephen shows, that the plan of leaving Ruth aged 18 at Franklin to prepare herself at D. L. I. for her career as teacher was carried out. Stephen had then evidently taken a school at Treadwell to teach to earn money for further study.

Franklin Dec 4th 52

Dear Brother:

I received your letter when at Hartwick, but had no time to answer it until now I find myself in H again, at Mr. Flynts they have 12 boarders School is very full, and they are not all in yet My studies are French, Dutch, Geometry, Chemistry The German has almost broken my jaws now The folk in Hartwick were all alive when we left I don't know but you have heard that Edwin Bissell is married Randall wishes you to send him a piece for his paper if you have it written if not write it he will expect it anyhow or somehow we shall expect you down next Friday night, when I can tell you all the particulars without writing them, and I can think of nothing to day You must not get homesick for that is a dreadful disease I have got a slight touch of it to day I don't know as you have heard from our folks since I have so I send you my last letter to read. Next time I will try and write more write as often as convenient

RUTH HOLDEN

Stephen





It probably required about a week for the Holdens to drive their emigrant wagon from Hartwick to Va in October 1852. The first known letters after their arrival were written in December 1852 by Thomas aged 15 and Phebe aged 11. (originals at 408 Bedford Road 1930)

Bull Run Christmas eve

Dear Brother:

I received your letter to day and was pleased to hear that you liked your school so well and had so many scholars we are all well and have got a very good house which is 24 feet long and 12 wide there is but one room above and one below it is sided up like a barn and the craks are battened it is coverd with boards and has three windows below and two above we have got two cows for one we paid 10 and the other 17 dollars we have plowed 4 acres of land and are agoing to sow some wheat this winter Father has gone to Alexandria to get some guano to sow on it the ground has not been frozen so but what we could plow any day since we have been here the snow fell to the deepth of about 48/100 of an inch on Tuesday night and staid on about 24 hours to morow will be Christmas and the niggers do not have to work untill after new years so I shal not have work for a week I expect potatos are 75 cents a bushel and apples 50 cents of which we have none I forgot to write that we had got one hog and 6 hens so I will not write it this time Mother says she expecs you will come to the land of Slapjacks next spring Esek is here to night writing a letter he thinks of going to Petersburg





to buy him a farm you wrote as though you thought I did not know how to write a letter but you are greatly mistaken we have had our farm measured and made 75 acres but Mr Roberts is not satisfied and talks of having it measured over again.

Dec 26th It rained all day yesterday but it has cleared of warm and springlike yesterday morning, Esek and I went down into the woods to shoot some wild turkeys but they flew across the run before we could get a shot at them Esek says you must write to him as soon as you can and he will also to you Please read this to your scholars, I meant to tell you to give my love to John Walter but as I forgot it you need not tell him No more at present but more next time.

THOMAS HOLDEN

(To)

Stephen Holden Schoolmaster

---

Dec 26th (1852)

Three miles south of Centreville

Dear Brother

As Tommy is a writing to you I thought I would put in a few lines I suppose Thomas has wrote all the particulars so I have not much to write. We are glad that we had Nero come for he watched the wagon good. He is well. In the grove south of our house there are more than one hundred trees. We have got a new stove that cost 28 dollars it is a good one. I am sorry to hear that your scholars are so back ward but I hope they will improve some this winter. If you were



here I do not think you would hardly know me for I am so much larger than I was when in York State. Our carpenters came from York State. Mr. E. Steere and Mr. T. Holden. Father just returned from Alexandria he did not get any guano but is up to his knees in a pair of new boots and brought a Freemans Journal from the post Office and Tommy a letter from Sarah stating that they were all well he also brought Tommy a Kossuth hat he called at Mr. Finches and they were all well I suppose you have heard that Margaret Finch is married and gone to the north. Mother sends her love to you and says you must keep up good courage and do the best you can. The reason that we did not write to you before was that we did not know where to direct our letter. I have written to Ruth two times to know but when she did not tell me. write soon. I wish you a happy New Years

from PHEBE

to Stephen

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The following letter to Stephen Holden of Franklin from his mother's mother, Sally B. Swan is a specimen of grandmother's epistolary style.

There was attached to this letter a memorandum possibly in Ruth's handwriting as follows:

Stephen

Cut your bread even

Grandmother sends this to you and she has sent same to Tom and Phebe but she hasn't give me a bit and I am mad.





Thursday Nov 4th, 1853

Dear Sir:

I have but a few moments to write there is so much going on here in the morning you might excuse me you know how it is here i am as well as usual and rest of our family but Frank has had the same fever that you had he has been sick three weeks he is so now he rode home yesterday i received your letter in due time Fred has gone to Corning since he left last Sunday there came a letter into the office from Randall they opened it here and then sent it on he said they had got their house ready for plastering they are all well there Dea Fitch is very sick with the fever think it will go through neighborhood i hear that you calculate to go home on a raft and dont want i should know it but i suppose that the madam told me so to make me feel bad she is the cause of a great many troubles to me if it is so dont you do it risk your life on a raft to save a dollar its pitty if i cant send you home when you want to go more like a man than that i want you to take care of your health when thats gone all is gone worth living for Aunt Phebe was along last week with a Mr. Holden and wife from Rhodiland F Kenyon has gone to Virginia i begin to forget what i want to write so i will stop now before i lose myself intierly I want you to write a week from today if you can i want to know how you are and anything else you have to tell only keep dark about the raft Abram Lippit is in town i saw that long beard the other day

S. B. S.





She was a very kind and gentle person, and was very much loved by all who knew her. She was a very good mother, and was very much devoted to her children. She was a very good wife, and was very much devoted to her husband. She was a very good friend, and was very much devoted to her friends. She was a very good neighbor, and was very much devoted to her neighbors. She was a very good citizen, and was very much devoted to her country.

She was born on the 10th of January, 1811, in the town of Newbury, Massachusetts.

She was married on the 10th of January, 1831, to Mr. John Bulkeley.

She was a very good mother, and was very much devoted to her children.

She was a very good wife, and was very much devoted to her husband.

She was a very good friend, and was very much devoted to her friends.

She was a very good neighbor, and was very much devoted to her neighbors.

She was a very good citizen, and was very much devoted to her country.

She was a very good mother, and was very much devoted to her children.

She was a very good wife, and was very much devoted to her husband.

She was a very good friend, and was very much devoted to her friends.

She was a very good neighbor, and was very much devoted to her neighbors.

She was a very good citizen, and was very much devoted to her country.

She was a very good mother, and was very much devoted to her children.



SALLY BULKELEY SWAN



The project of which grandmother disapproved may have been for a voyage by raft between the ports of Otsego and Milford on the Susquehanna, or possibly up the Otsego thru Mt. Vision to South Hartwick. She may have overestimated the danger as Stephen was a good swimmer and the hazard of collision with other craft was slight.

R649 Joseph Holden married Nancy Brown (born June 18, 1804)

Married June 15, 1828, (died January 17, 1862).

Joseph moved to Virginia in Sept. or Oct. 1857 and bought a farm on the east side of Bull Run, which was part of the battle field in the Civil War. This farm with adjoining fields bought by his son, Thomas, containing 275 acres, was sold in 1920.

Their children were

J1; R64292. 1: RANDALL, b July 23, 1829, died Feb 3, 1906

J2; R64292. 2: STEPHEN, b Apr 26, 1832, died Jan 20, 1909

J3; R64292. 3: CLARISSA RUTH, born Dec 18, 1834, died Feb 4 1905

J4; R64292. 4: THOMAS, born Dec 18 1837, died Apr 3, 1890.

J5; R64292. 5: PHEBE b July 24, 1841 died Dec 30, 1925.





**LETTER FROM JOSEPH HOLDEN TO HIS SON  
STEPHEN**

Centreville Feby 15, 1853

Dear Son

I take this opportunity to write a few lines. the reason I did not answer your first letter was I did not know then where to direct it and since that you have received the Virginia news from the rest of us the weather is very mild the ground in good condition for the plow. we had  $3\frac{1}{2}$  bu wheat sowed the 10th day of January. We have had no other grain to feed the horses but corn since we arrived to Va bought 25 bbls when first for 225 cts in the ear 3 flour bbls heaping full is called a barrel James Steer and his son Joseph called on us last wednesday and left the next day for Petersburg Esek went there about 5 weeks ago and has purchased a farm of 400 acres for \$1200. about 16 miles from Petersburg. If you go to Hartwick soon please call on C. M. Rockwell if you want any clothing and get some cloth and take to Prescotts and have made I went to meeting at centreville last sabbath heard a very good sermon from a baptist. A methodist minister was present likewise and gave out the methodist appointments which is every other sabbath.

Yours etc.

J. HOLDEN

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Three Miles from Centreville Apr 8th, 1853.

Dear Grandmother

We arrived home yesterday all safe and sound and found all the same here. Elias and Ruth stood it well. We staid at Hallsville the first night, and went to Fort Plain the next day in a





snow storm and arrived there in time to take the cars. We arrived in New York that night about half past nine, and staid there untill Wednesday afternoon at half past five when we started for Washington. We rode in the cars all night and arrived in Washington about six the next morning. We then came to Alexandria and took the cars for Manasses where we arrived a little after ten on Thursday Morning. I then left Ruth and Elias at the Station and paddled home on foot. I came up to the run and yelled two or three times, but could make no one hear so I pulled up my trowser legs and stepped through and as I came up from the run I saw two women coming towards me. I asked them where they were going and they run right at me, but I was not much scared although they took right hold of me. Thomas went immediately down with the team after Elias and Ruth and got back at half past one. Elias says he likes it here. the worst kind and grins at both corners of his mouth. He says he never could have got here in the world if it had not been for me. Mother sends her love to you and Aunt Wilcox and all the rest. She says that she some expected you. Elias went all over the place almost as soon as he got here. I just write this to let you know that we have got here so you shall hear more of the particulars another time. We shall expect to hear from you soon.

Yours truly,

RANDALL HOLDEN

(To) S B Swan

N. B. It cost us a little more than seventeen dollars each to come here.





**EXTRACT FROM LETTER OF RUTH HOLDEN**

Old Virginia, March 12th, 1855

Randall departed as expected and arrived in the promised land the same day. I have had a letter from him once (and expect one again soon) he seemed to be decidedly well pleased, though he had not commenced teaching there but was going to commence the next monday he spoke of the country as being very beautiful and productive.

\* \* \* We take the Freemans Journal (through the kindness of aunt Phebe) the Baltimore weekly Sun and exchange papers with Mr. Trott and have the Alexandria Gazette a tri weekly to read and such stray books and papers as happen to come along, we had intended to take some good magazine but our means were too limited this year. Thomas has not studied any this winter, Phebe has. \* \* \* If you are not at Franklin the last part of next term you will not get the valadictory will you, which will be a great loss of course.

\* \* \* Father has hired Mr. William Trott's farm, for the sake of the grass, wheat, fruit and so forth but we dont intend to live in the house you know it is customary when one hires a place to move on to it, if it is a fruit season I expect we shall have plenty of peaches. There are men about cutting ship timber. they cut ten knees out of father's woods mostly where he was clearing off to plant corn, so it was no damage to the woods. We are very well pleased with our servant she is a good hand to work and has a good temper and we have her black baby for our pet the way I sing to it when it cries is a caution I know an abolitionist would not do better. The





last commencement you are at New Haven I should like to go there to see you and so round by New York, but my airy castles will not stand as soon as are they built then they tumble to the ground, so you need not expect me unless I make more money than I have been working for some time past.

RUTH HOLDEN

### 32. RANDALL HOLDEN OF PETERSBURGH

R. 642921 or J1 RANDALL HOLDEN was born at South Hartwick, July 23, 1829, died Feb. 3, 1906. In the early eighteen fifties he attended Delaware Literary Institute at Franklin N. Y., rooming with his brother Stephen on the fourth story of the building known as the "stone jug." He was granted the degree of M. D. by the University of Maryland Mar. 2, 1861. He served as a surgeon in the Confederate army. On Nov. 5, 1868, he married Mary Alice Beasley (B. Nov. 22, 1843, D. July 15, 1927). For many years he was a bookkeeper in the Farmers Tobacco Warehouse at Petersburg, Va. Their children are:

J11 MARTHA BEASLEY HOLDEN (called Mattie) b. Aug. 26, 1869. She married Thomas Johnson and resided, 1928, at 220 Newport News Av. Hampton, Va. Children:

I. MARIAN ELIZABETH (J. 111) b. Apr. 5, 1896, a teacher.

II. WILLIAM RANDALL (J112) (called Randall) born Jan. 8, 1902. Graduated Blackstone Military Academy; attended Hampden-Sidney College two years; First Lieutenant in 111th Field





Artillery, Virginia National Guard. Married about 1928. Son (J1121) Randall Johnson, b. abt. 1930.

J12 RICHARD RANDALL HOLDEN, b. Mar. 16, 1871; d. Dec. 12, 1872.

J13 WILLIAM RANDALL HOLDEN, b. Mar. 7, 1873. Mar. Eva Lorna Beck.

Res. 1928, South Hill, Mecklenberg Co. Va. No ch.

J14 NANNIE RUTH HOLDEN, b. Feb. 14, 1875; d. Oct. 23, 1879.

J15 MINERVA GOODE HOLDEN (called Minnie) b. Oct. 31, 1876, mar. Dr. Thomas Jefferson Davis, Apr. 8, 1902, and res. 1928, Manning, Clarendon Co. S. C. Their children:

J151 MARY KATHARINE, b. Mar. 17, 1903, a teacher.

J152 THOMAS J. HOLDEN, born Sept. 20, 1904.

Graduate of "The Citadel" (College at Charleston).

J153 KENNETH RANDALL, b. Aug. 18, 1908, entered Citadel, 1927.

J154 JOSEPH McQUEEN, b. Feb. 1912. Entered High School in 1927.

J16 THOMAS J. HOLDEN, born Jan. 10, 1878. Married Mabel Tabb Jackson. Resides at Blackstone, Nottoway Co. Va. Children;

J161 THOMAS J. Jr., born June 10, 1914. Entered High School 1927.

J162 ELIZABETH DILLARD, born Sept. 12, 1920.

J17 LEILA PHEBE, b. Sept. 17, 1879. Is a trained nurse at Petersburg Va.

J18 STEPHEN WEST HOLDEN, born May 25, 1886. Mar. Donald Claiborne June, 1915; Res. Berkley Av., Walnut Hill, Petersburg, Va.





STEPHEN HOLDEN, ROCHESTER, 1876



ELIZABETH HOLDEN, 1876





President Holden—Shank Leather Goods Co.  
1225 Broadway New York City and Holden Trunk  
& Bag Co. Petersburg. Children;

J181 ANNIE WATSON, b. Jan. 7, 1917.

J182 DONALD CLAIBORNE, b. March 18, 1918.

J183 STEPHEN WEST Jr., b. Aug. 1, 1919.

J184 HERBERT RANDALL, b. Aug. 18, 1922.

J185 JOHN GREGORY, b. Jan. 4, 1925.

### 33. STEPHEN HOLDEN OF SHERBURNE

R64292.2. Stephen Holden, b. at South Hartwick, N. Y. April 26, 1832, died Jan. 20, 1909. Married Elizabeth Bentley, Jan. 19, 1876. "Who's Who in New York" 4th Edition has this account of Stephen Holden:

Stephen Holden, Lawyer: b. South Hartwick Otsego Co., N. Y., Apr. 26, 1832; grad. Yale Coll., A. B. 1857; m. Sherburne, N. Y. Jan. 30, 1876, Elizabeth Bentley. Taught at Trumansburg, N. Y. 1857-1858, Delaware Literary Inst. Franklin, N. Y. 1858-60. Studied law with Calvin & Clark, Watertown, N. Y. 1860-61; admitted to bar at Albany, 1862; began practice at Cohoes; enlisted in Co. H, 152d N. Y. Vol. Inf. Oct. 15, 1862; promoted to 1st Serg't, March 12, 1863; mustered as 2nd Leut. Apr. 16, 1864; wounded at Wilderness, May 6, 1864; mustered as Capt. Feb. 11, 1865; Judge advocate on staff of Gen Barlow, Apr. 1866. Practised law at Cherry Valley, 1865-1866; East Worcester, N. Y. 1867-1870. Nominated by Republicans for Surrogate of Otsego Co. 1867; practising law at Sherburne since 1870;





elected Special County Judge of Chenango Co. 1876.

Their children, all born at Sherburne, are

1. MARY HOLDEN, J21, Sherburne, N. Y. unmarried, b. Nov 4, 1876.

2. STEPHEN HOLDEN, R 64292.22 or J 22. Sherburne, N. Y. Aug. 13, 1878. He resides at 17 Midland Avenue, White Plains, N. Y. Married Clarissa English Angel, 1903, b. Jan. 30, 1880. He is of the firm of Holden & Cavanaugh, Lawyers, Trust Co. Bldg. Mt. Vernon N. Y.

Their children are

1. STEPHEN, born Feb. 29, 1904. J. 221. He attended Swarthmore College and New York Univ. LL. B. N. Y. Law School, June 6, 1930.

2. JAMES, b. August 20, 1905. LL. B. Fordham Univ. 1929. J 222.

3. ADELINE BIGELOW, b. Jan. 5, 1915. J 223.

4. PHEBE, b. Sept. 21, 1920. J 224.

3. JONATHAN HOLDEN, R 64292.23 & J 23. b. Sept. 16, 1881, married Stella Hamblen of Tuckahoe, N. Y., June 22, 1910. Stella Hamblen born at Tuckahoe Sept. 29, 1888. They reside at 408 Bedford Road, Pleasantville, N. Y. He is a lawyer at 15 Park Row, New York City.

Their children are

1. ELIZABETH, b. May 17, 1911. Entered Bucknell Univ. 1929. J 231.

2. JANET, b. Nov. 12, 1912. J 232. Graduated from Pleasantville High School June 24, 1930.

3. RANDAL, b. Feb. 8, 1915. J 233. Entered Pleasantville High School 1929.

4. SHERLEY, b. July 20, 1916. J 234.

5. AUDREY, b. Feb. 23, 1918. J 235.

6. HALDIS, b. Mar. 22, 1920. J. 236.

7. HILDRED, b. Mar. 22, 1920. J 237.

8. ROGER, b. Oct. 12, 1921. J 238.







THANKSGIVING DAY AT SHERBURNE,  
1898



BENTLEY HOMESTEAD, SHERBURNE,  
1895





Volume four of French's History of Westchester County contains portrait and biographical sketch of Stephen Holden (J 22) at page 312 and sketch of Jonathan Holden at page 440.

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The Sherburne News, Feb. 6, 1909, contained the following:

### **JUDGE STEPHEN HOLDEN**

As previously announced in these columns, Judge Stephen Holden died on January 20, 1909, and the funeral was held from his late home on Saturday Jan. 22, 1909, at 2 P. M., the Rev. W. A. Trow, pastor of the Congregational Church, officiating assisted by the Rev. Samuel Miller. There was a large concourse of friends present to pay their last respects to the memory of the departed. There was a large number of the members of Plumb Post, 493, G. A. R., present in a body, the deceased having been a number of the Post.

Stephen Holden was a full blooded "Yankee," and at least as far as he could trace his descent, there entered in no strain which was not "Anglo-Saxon."

He took an interest in tracing the history of the Holden family and the other families from whom he was descended, not because he believed that his ancestors were more honorable than those of other people, but as a matter of historical interest.





Randall Holden is the first of the family of whom there is any record in this country. About 1638, he was a resident of Massachusetts colony, having emigrated from near Salisbury, England. In the early years of the Massachusetts colony, it was necessary for a man to be an orthodox, congregationalist in doctrine if he would keep out of trouble with the public authorities and Randall Holden apparently could not qualify. What he erred in is not known, but he was declared an "outlaw" and promptly expelled from the Massachusetts colony from which he fled to the asylum of liberty which was then being established by Roger Williams and others in Rhode Island.

In December 1842, Samuel Gorton, Randall Holden and others purchased a tract of land from the indians at Warwick in Providence plantations. Samuel Gorton and Randall Holden took a very prominent part as associates of Roger Williams in the troublous times of the early settlement when Rhode Island was in danger from its two great perils, the Indians and Massachusetts Colony. Dr. O. A. Gorton of Sherburne and Stephen Holden were both descendants of this Samuel Gorton, the pioneer.

Four Randall Holdens in successive generations lived and died at Warwick pursuing the calling sometimes of farmer and sometimes of mariner. Now, it is thought extraordinary if a family lives in the same place for half a century, but all through the colonial period for a century and a half, the Holden family did not stir from the spot where it first got a footing. It was not until the close of the Revolutionary war, that the fever of Western emigration struck Warwick. About







ELIZABETH BENTLEY,  
SHERBURNE, 1865



BENTLEY HOMESTEAD, SHERBURNE,  
1897





1790, a number of the younger people of Warwick including Stephen Holden, the grandfather of the subject of this sketch, left their native state to make a new home in the wilderness. They travelled in the winter on sleighs and after a journey of more than 300 miles, located in the Town of Hartwick, Otsego County where they bought tracts of forest land from William Cooper, the father of the novelist. This first, Stephen Holden bought 100 acres in Hartwick on which he built a log house and gradually cleared his land. He was a vigorous man, one of the "hustlers" of the early days and he speedily prospered, so that in 1804 he was able to erect the substantial mansion which still stands, sound enough it would seem to weather several centuries more. This house and the farm are still owned and occupied by descendants of the first Stephen Holden. How different from modern life in the city where one expects to move to a new flat every spring.

The first Stephen Holden had a son Joseph, who was sometimes farmer and sometimes store and tavern keeper. Joseph married Nancy Brown, a native of Williamstown, Mass. The subject of this sketch was the third of the five children of Joseph and Nancy. He was born on April 26, 1832, while his parents were keeping the old tavern and store at South Hartwick or "The Pint" as the place was familiarly called, being short for "Sodom Point" which was the nickname of the hamlet. South Hartwick has since dwindled and decayed until it is now no village at all, but when Stephen Holden was a boy there was abundant life there. The place was not as wicked as the name implies altho the tem-





perance reform had not come at that time and the country store-keeper kept a pail of whiskey behind the counter with a dipper in it, the price of a drink being three cents.

In 1841, Joseph Holden gave up the store keeping business and bought a farm about half a mile south of South Hartwick where he built a house. When young Stephen was one week over three years old he was started off to district school which he attended, off and on, until he was 15. In those days school commenced on the first Monday in November and ended on March first so as not to interfere with farm work. There was also a summer term for 4 months from May 1st, but Stephen and most farmers' boys were kept at work on the farm in summer so that they could not attend the summer term to any considerable extent. In the winter of 1847-1848 Stephen was sent away to "Pattengills Select School" which was a private academy kept in the basement of the Methodist Church at Hartwick village 4 miles distant. He was carried up to the village every Monday morning with a supply of provisions, sufficient to last him until Friday night. He stayed at Dangleys and in return for lodging, the use of the kitchen stove for cooking or warming his provisions and the privilege of studying over the dining-room table, paid the sum of 25 cents per week. After the term of schooling at Pattengills, young Stephen quit school and stayed aimlessly on the home farm for more than a year not having as yet acquired an ambition to fit himself for any special calling. In the winter of 1849-1850, being then 17 years old he began to teach district school being boarded around, staying about a







ELIZABETH HOLDEN IN 1897  
J2



51 STATE STREET, SHERBURNE, IN 1899





week at a time with each family and in addition receiving a salary of \$10 per month. School kept every other Saturday in those days and on Saturdays when it did not keep, Stephen went home and stayed over Sunday. In the winter of 1852 his father Joseph Holden decided to move South, hoping that his health would be benefited, so the farm was sold and the family journeyed by wagon to Virginia where a new farm was purchased near Manassas. Stephen, however, did not follow the family south being largely influenced by his strong feeling over the slavery question and his unwillingness to live where free speech would not be tolerated. The result of this separation of the family was that when the war finally came Stephen enlisted in the union army, while his brothers Randall and Thomas were in the Rebel army. This did not give rise to the slightest unfriendly feeling between the brothers; there was as hearty good feeling between them during the war as there was at any other time. Thomas was shot down in Picketts charge at Gettysburg and was carried to the Union hospital at Baltimore where his brother Stephen was able to visit him. The location of the father's farm which bordered on Bull Run, proved unfortunate, for during the war it was in the very center of the conflict, passing alternately from the possession of one side to that of the other. The buildings were burned down, the animals were butchered, and the fields devastated. At the close of the war, the surface was strewn with bullets and cannon balls and all the rubbish of warfare.

In April, 1852, Stephen entered the famous academy at Franklin, Delaware County, known as





Delaware Literary Institute where he roomed with his brother Randall in the 4th floor of an old building known as "the jug." The instruction given at this institution was of a very high order. By working on farms in summer and some winter teaching, Stephen supported himself there until in 1855 he was graduated. His work at Franklin covered the ground usually covered in the first two years at college and in the fall of 1855, he entered Yale College as a junior. On his first trip to New Haven, he met Dr. Homer G. Newton of Sherburne who was then on his way to enter the freshman class at Yale and they finished their journey together. He was elected to the Phi Beta Kappa society at the end of his Junior year and was graduated in 1857, standing fourth, with one equal, in a class of 110 men. There was always a warm place in his heart for his Yale comrades, and he was eagerly looking forward to the reunion of his class at New Haven, on the fiftieth anniversary of their graduation in June, 1907, when his malady became so acute.

In the fall of 1857 he taught at Trumansburg academy in Tompkins County until the crash of the panic of 1857, compelled that institution to close its doors. In the fall of 1858 he went to Franklin where he taught higher mathematics and advanced latin, Heroditus and Xenophon's, Memorabilia in Delaware Literary Institute. He was there associated with Dr. George Kerr and Prof. Milan L. Ward who were his strong personal friends. After three years of teaching at Franklin, he determined to study law and in the summer of 1861 went to Watertown and entered a clerkship in the law office of Clark and Calvin.







SHERLEY — AUDREY  
J234 J235



51 STATE STREET, 1901  
1. FANNIE (DEUEL) BENTLEY  
2. ELIZABETH 3. MARY  
4. STEPHEN 5. JONATHAN HOLDEN





About March, 1862, he went to Albany and entered the office Pickham and Tremaine and in May, 1862, was admitted to the bar at Albany. He thereupon located at Cohoes in the office of James F. Crawford. In the autumn of 1862 he determined to enlist in the army and go to the front and accordingly returned to his native Town of Hartwick in order to obtain a legal residence there with the idea of enlisting with his old friends and neighbors in a company which was organized in response to President Lincoln's call for 300,000 volunteers.

He was mustered in on Sept. 13, 1862, as a private in Company H of the 152nd New York Volunteer Infantry. The regiment wintered near Washington and then made a campaign to Suffolk and Yorktown, Va. On March 13th, 1863, he was promoted to first sergeant. In July, 1863, the riots broke out in New York City and the regiment was ordered North to assist in quelling the disturbance and remained in New York for 3 months after which it returned to the south. In the spring of 1864, General Grant took command of the army of the Potomac and the aggressive advance movement was commenced which did not relax until the close of the war. On April 16th, 1864, he was commissioned as a second lieutenant. The 6th and 7th days of May following witnessed one of the bloodiest battles of the war; that of "The Wilderness." During the night after the first day's battle the supply of water became exhausted and Lieut. Holden went out over the field of battle and collecting canteens of water from the dead brought loads of them in to the soldiers. The next day the same expedient was resorted to





in restocking with ammunition when the supply was exhausted. During the second day's battle, there came a time when the Rebels in front of the line weakened and appeared not to know what to do. Lieut. Holden advanced into an open space between the opposing forces and drawing his sword, signalled to the Rebels to come in and surrender, which they did to the number of a hundred or more, being passed on to the rear as prisoners. The 152nd regiment had a dramatic experience latter in the same day. The Union line on each side retreated leaving this regiment with doubtless some others who held their ground, surrounded by the enemy. The men were formed into a hollow square and like the Continentals at Bunker Hill, they remained still until the enemy were very near, and then fired, thus repulsing charge after charge with terrible slaughter. In this last exploit however, Mr. Holden did not share, as earlier in the day he had been shot in the head with a bullet and had gone to the rear before communication was cut off. This bullet entered his head just below the right eye lodging in the throat and was taken out by forceps through the mouth. Head wounds heal rapidly and during his convalescence he acted as Commissary of Subsistence to the Field Hospital and in a few months was able to rejoin the army so as to participate in the final campaign about Petersburg which resulted in the collapse of the Confederacy. He was commissioned as a captain on February 10, 1865, and in June, 1865, was detailed on the staff of Gen. Barlow as Judge Advocate. At the close of the war Mr. Holden returned to Otsego County and entered the law office of James E. Dewey at





STEPHEN HOLDEN J22



HOLDENS OF WHITE PLAINS IN 1925





Cherry Valley. About this time the railroad now known as the Delaware and Hudson was completed from Albany to East Worcester and it was thought that East Worcester would become a place of commercial importance. This led Mr. Holden in 1866 to open a law office there and until 1871 he continued to practice at East Worcester. In 1867 he was the Republican candidate for surrogate, of Otsego County, but was defeated with the rest of the ticket.

For many years there was an individual who operated in the vicinity of Sherburne ordering pumps and other machinery from wholesale houses which he resold, but seldom paid for. It was no other person than his celebrated pump artist who was instrumental in bringing Mr. Holden to Sherburne, for it was in pursuit of him that he first came here. In the summer of 1870, the pump man was putting through one of his favorite pump operations when Mr. Holden was employed by the creditors to enforce payment. It became necessary to have a receiver appointed and having heard from his military friends of Charles A. Fuller as one who had distinguished himself in the war he arranged to have Mr. Fuller act as receiver. As a result of the acquaintance that grew out of this matter, he was invited by Mr. Fuller, who was at that time postmaster, to come to Sherburne and practice law with him and accordingly on May 25, 1871, he removed to Sherburne. The firm of Holden and Fuller occupied the offices now occupied by Fuller and Truesdell until 1874, when the partnership was dissolved. After that Mr. Holden had his office part of the time in the building where the Atkyns brothers now have their





office and part of the time where Sherwoods store is now located. From the early eighties until about 1889 he occupied the office over the post-office in the bank building and from about 1889 until 1907 the second floor corner offices in the Whitmore building at the Northeast corner of Main and State Streets.

He was married on Jan. 19, 1875, to Elizabeth Bentley the eleventh child of captain Milton and Fanny Bentley of Sherburne Four Corners.

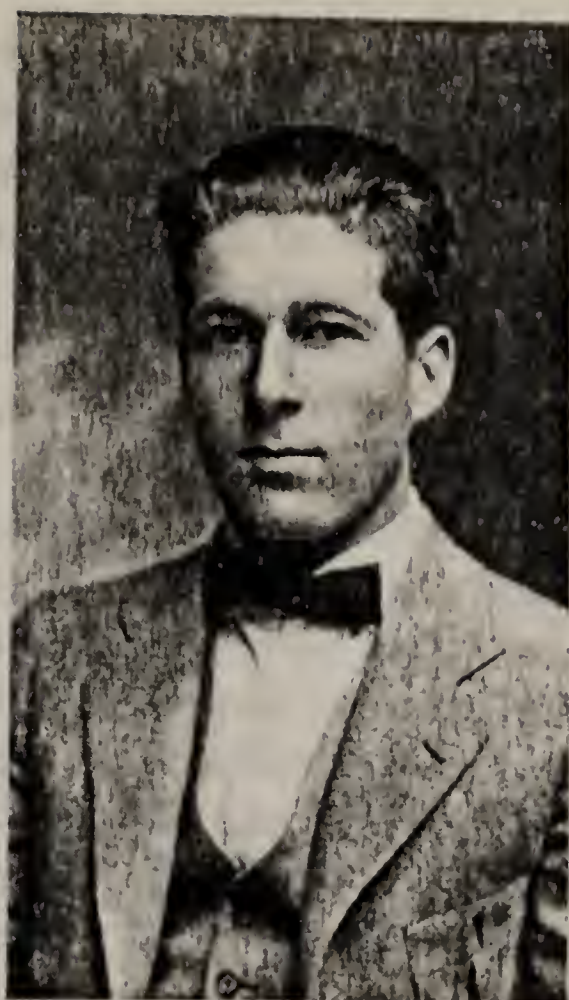
Almost immediately after his marriage he bought the Heaverly house on State St., which was built in 1826 and continued to reside there to the time of his death. He was fond of farming and gardening and devoted considerable of his time to his home garden and his little farm on Hopson Hill. He was also a land surveyor and laid out the West Hill cemetery and the cemetery at Earlville.

It is not necessary to mention the details of Mr. Holden's latter life in Sherburne as that is known to the readers of "The News." It is sufficient to mention that he served a term of four years as special county judge; that he had been President of the Village and for many years a Justice of the Peace. About two weeks before his death a meeting of the West Hill Cemetery Association was held at his house, at which he relinquished the office of President of the Association which he had held for many years.

He is survived by his wife, by his three children, Mary, Stephen Jr., and Jonathan, and his two grandchildren Stephen 3rd and James Holden.

(J. H.)





STEPHEN HOLDEN J221



JAMES HOLDEN J222





In his remarks at the funeral the Rev. Mr. Trow said: "As I was leaving this house Thursday afternoon shortly after Mr. Holden passed away, I mentioned the fact to one of his old comrades in arms. After expressing his surprise that the end had come so quickly, he said with emphasis, 'He was a good citizen.' It seems to me that this is an excellent characterization of Mr. Holden. He was a good citizen. In everything that had to do with the public weal he took the keenest interest. He held high and enlightened ideas. His service and information were at public command. He attended faithfully the caucuses and town meetings. At the cost of effort and pain he left his house for the last time to cast his vote at the last election. He had served upon the school board.

He was a good friend. He had many friends as this large gathering shows. I regarded him as my friend, and I know he considered me his. Under an exterior which did not always reveal it he possessed warm and quick sympathies and was ready with helpfulness.

But he was a scholar. This was, perhaps, his most distinguishing characteristic. He graduated from Yale in the class of 1857 with very high rank and has since been rapacious in acquiring information over wide ranges of human learning. His knowledge was accurate in the highest degree and because he could not appreciate the inability of the average man to observe and remember so exactly he had little patience with slipshod expression and none whatever with blatant and conceited ignorance. He welcomed questions, however, and his vast stores were at the service of all who asked. He never withheld any of this gathered lore, but freely gave.





His was an original mind. He possessed many original and vital ideas. Often they contravened established notions and customs but they were backed up by good reasons. Not all welcome denials of their cherished conventions. But the original man is of the greatest service and the loss of such a mind is a loss indeed. Such men make life interesting. They save us from stupid uniformity. They deliver us from the dead level of self-complaisant congratulation. There are altogether too few of them in the world. I was very glad to take the privilege of hearing him talk. Particularly in these last months he had opportunity to think and when one came in he had something to say and it was always worth while. Before he was ill I often urged him to write up some subject that he was concerned about and send it to the press, assuring him that it would be better than half the matter published in the best magazines. It is to be regretted that this originality did not get recorded and that his critical methods and exhaustive knowledge did not take form in scholarly, constructive work in permanent books. But it was not his way.

In his youth he was a teacher, serving as principal of Trumansburg Academy and for three years as instructor in Latin and mathematics in Delaware Literary Institute, Franklin. He recalled that a former instructor of mine was one of his pupils. To the end he was a teacher.

He studied law and was admitted to the bar in 1871 and came to Sherburne. In connection with his legal work for farmers he acted as surveyor and has carried his transit over hill and valley within a circuit of many miles. In 1876







408 BEDFORD RD., PLEASANTVILLE





he was elected Special Judge of Chenango County for four years, and has served for 16 years as Justice of the Peace. The great majority of the cases for a justice's court in this neighborhood came to his office. He took interest and pride in this work. The tears came to his eyes when he was lately obliged to announce himself no longer a candidate for the office. He told me of several instances where persons who one would naturally suppose would distrust him preferred to be tried before him alone although they had the privilege of summoning a jury. Although one party is quite likely not to be satisfied with the result of a trial he has held the reputation for fair and impartial decisions. His mind was eminently judicial. Like the ancient judge, Samuel, he could well say, 'Whom have I defrauded?' No one accused him of dishonesty. No one needed to figure up over again an account which he had made out.

He was a soldier, serving the country in arms for three years in the great struggle for the Union. He entered as a private in 1862 in the 152d N. Y. Volunteers and was promoted to first sergeant, to second lieutenant and to captain. He was wounded in the head in the battle of the Wilderness, being struck in the face by a Minie ball. But in two months he was able to join his regiment before Petersburg. He took part in the pursuit and capture of Gen. Lee's army and marched in the grand parade at Washington, May 23, 1865. He served as judge advocate on the staff of Major Gen. Barlow in June, 1865, and was discharged in July. He was a good soldier. He had a live interest in all affairs connected with the war, in cherishing its memory and in the welfare of his comrades.





The malady with which he has been afflicted during these last months is nothing that could have been anticipated. It has become more and more impressed upon me that we know not what of joy or of sorrow we shall be called upon to bear, and that worry before hand is worse than useless. It is a merciful Providence that hides the future from our eyes. During this long period of severe suffering he has shown in resplendent beauty the virtues of the soldier in enduring hardness with patience. No complaint passed his lips. I have often seen a spasm of pain cross his face while in the midst of speech. He would wait and then go on as soon as he could without referring to it. His thoughtfulness for others was remarkable. He abstained from demands upon the time and attention of his family who were anxious to serve him; and he kept up so bravely that it was impossible to realize that his strength was almost gone and that the end was very near, so that it came as a surprise to all.

Mr. Holden was a Puritan and a Stoic. He was a descendant of the Puritan founders of New England and he manifested to the end many of their qualities in his sense of justice which was very strong; his intense hatred of wrong and sham; his resolute and unbending independence such as that of the fathers before which kings trembled; his perfect purity in deed and word and thought; his rectitude and obedience to duty as he saw it. He was a Stoic in his heroic acceptance of what life brought and his uncomplaining endurance. He was a good man who followed the light as it shone upon him. He served his fellow men in many ways. We shall not look upon his like again. The community is poorer when such men pass on.







HOLDENS AT PLEASANT-  
VILLE, 1918



408 BEDFORD RD., PLEASANTVILLE, IN 1923





Figure 1. A person standing in a field, possibly a farmer or laborer, with a large, dark, rectangular object (possibly a box or crate) in the foreground. The person is wearing a light-colored shirt and dark trousers. The background is a field with some trees or bushes in the distance.



Figure 2. A large, ornate building, possibly a church or a grand house, with a prominent central tower or spire. The building is surrounded by trees and foliage. The foreground is a grassy area.

## RESOLUTIONS

Upon the suggestion of Hon. Charles L. Carrier, chairman of the Republican caucus, that a committee be here appointed to draft resolutions expressing the sense of the Republican electors of the town of Sherburne respecting the death of Stephen Holden and that the Democratic and Prohibition causes be invited to unite in this expression. Now therefore we, the undersigned being so chosen declare, that in the death of Stephen Holden, who for the past thirty-eight years has been a resident of the town of Sherburne, we have sustained a serious loss. Our deceased townsman was a man of rare and varied accomplishments that made him an exceedingly valuable member of the community.

As a lawyer he was recognized as well grounded in the principles that underlie all enlightened jurisprudence. As a judge and Justice of the Peace, which offices he held for twenty years, he had the confidence and respect of his townsmen as a wise magistrate of unimpeachable integrity. As a citizen he was alive to the best interest of the town, taking an active part in the schools and institutions designed to benefit the people.

As a patriot he had been tried and not found wanting. At his country's call he enlisted in her defense and bore upon his person the evidences of battle wounds.

As husband and father he was loved by his family who were helped in their care for him in his long and distressing illness by his brave and uncomplaining attitude.

We know we voice the sentiments of the whole community in saying that a wise, brave, useful





man full of years and honors has gone from us, whose loss we recognize and mourn, and to whose family we extend our deep sympathy.

We direct that a copy of these resolutions be handed to the family of the deceased and that they be printed in THE SHERBURNE NEWS.

ELWOOD R. FAILING,  
CHARLES A. FULLER,  
Republicans

THOMAS P. GAINES,  
FRED H. WILCOX,  
Democrats

J. DUANE HOLMES,  
HERBERT W. BUTTS,  
Prohibitionists

#### RESOLUTIONS

Rooms of Plumb Post 493 Department N. Y.  
G. A. R., Sherburne, N. Y., January 27, 1909.

WHEREAS, It has pleased the Great Commander to remove from active participation in the duties of our Post, to higher service, our esteemed and recent Commander, Judge Stephen Holden, formerly Capt. in the 152 N. Y. Inft. Therefore,

*Resolved*, That while the whole community may justly regret the death of a worthy citizen, efficient officer and valued advisor, this Post mourns the loss of a true and tried Comrade, noble in character, kindly and courteous in manner, considerate to all.

*Resolved*, That we extend our heartfelt sympathy to the bereaved family and that our charter be draped thirty days.







PLEASANTVILLE HOLDENS IN 1921



408 BEDFORD RD., PLEASANTVILLE





*Resolved*, That a copy of these resolutions be presented to the family of our late Comrade and that a copy be furnished THE SHERBURNE NEWS with a request for their publication.

COM.

ELIZABETH HOLDEN.

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1845—1922.

*(From Sherburne News)*

Elizabeth, eleventh and youngest child of Capt. Milton and Fannie (Deuel) Bentley, was born March 6, 1845, in what has since been remodeled into the Fairchild House at Sherburne Four Corners. Her parents had come to Sherburne about 1837 from Bullshead, town of Clinton, Dutchess County. About 1846 her father bought the old tavern standing on the northeast corner at Sherburne Four Corners. This house has ever since been the Bentley home. In those days there was a larger population and more local life at the Corners. She attended the district school on the North Hill road and then was sent to Ontario Female Seminary at Canandaigua, after which she lived with her parents until January 19, 1876, when she was married by the Rev. Samuel Miller to Stephen Holden, a Sherburne lawyer. The same year they bought the old Haverly house, 51 State street, built about 1826, and this was her home during the rest of her life.

She was very slight in figure and for many years, had had less than the average physical strength but her mind was always active and inventive. She was a constant reader of books and papers. She followed public affairs with keen in-





terest and had her own opinions on questions of the day. Her friends and neighbors will remember the ardor with which she upheld the policies of the Wilsonian Democracy, at an age when most women have ceased to take a partisan interest in public matters.

In her early youth she was connected with the Smyrna Congregational Church but at the time of the Anti-Masonic upheaval in that church Capt. Bentley, altho not himself a Mason, left the Smyrna Church because of his distaste for the anti-Masonic movement. Since her girlhood, she has been a member of the Sherburne Congregational Church.

Perhaps her greatest interest in life was the nurture and education of the rising generation. She made a home for five of her country nephews and nieces and two of her husband's Virginia nieces during a part of their school life in order that they might have the advantages of a village school. During the last month of her life, altho she was then over 77 years old, it was part of her daily routine to give a reading lesson to a grandchild.

After a short illness of pneumonia she died on the morning of Tuesday, July 25, 1922.

She is survived by her sister, Mrs. Rachel F. Comstock, who at the age of 88 still maintains the Bentley Homestead, by her sister, Mrs. Mavilda Hartwell, her daughter, Miss Mary Holden, with whom she lived, a son Stephen, of White Plains, N. Y., a son, Jonathan, of Pleasantville, N. Y., and twelve grandchildren, — Stephen, James, Adeline and Phebe, of White Plains, and Elizabeth, Janet, Randal, Sherley, Audry, Haldis, Hildred, and Roger, of Pleasantville.







ELIZABETH HOLDEN  
J231



HILDRED — HALDIS  
J236 J237





**ARMY LETTERS OF STEPHEN HOLDEN**

In 1890, a series of nineteen Civil War letters of Stephen Holden appeared in the Sherburne News. No. 1 is reprinted here leaving the remainder for a later volume.

TO THE READERS OF THE SHERBURNE NEWS: The following letters were written under these circumstances: In July, 1863, the 152d New York Volunteers, in which I was then a first sergeant, was sent to New York, on account of the draft riots. We staid in the city and vicinity nearly three months. While there I became acquainted with a family belonging to the Society of Friends, who took an active part in maintaining the Sanitary Commission and in other works for the welfare of the soldiers of the Union. The 152d returned to the front about the middle of October, 1863. The letters were written to different members of that family, at irregular intervals, until the final muster out of the regiment. Learning a few months ago that the letters had been preserved, I procured their return, and now, through the kindness of the editor, I offer them to you as an imperfect record of the thoughts of a soldier upon events as they occurred.

Sherburne, N. Y., January 25, 1890.

STEPHEN HOLDEN.





## Camp of 152d N. Y. S. V.

Near Warrenton, Va., Nov. 6, 1863.

MISS M. B.—KIND FRIENDS—The beauty of this Indian summer weather, the brisk employment which our military leaders give us and the good news from New York make our life cheerful indeed. Since the 23d ult., we have been in a very comfortable situation. Our camp occupies a hollow, protected from the winds, yet sufficiently inclined for good drainage, and we are near good and abundant wood and water. Of scenery we have a microcosm, the boundary of which we can reach in fifteen minutes in any direction. Still this little spot is sometimes very beautiful at twilight, when the few clouds are bright, the western sky red and all the ground thickly dotted with campfires. Nearer Warrenton we get a view of the distant mountains. I have not been into the town, but it has a fine appearance at the distance of a mile. How long we shall stay here we know not, but we are kept constantly supplied with eight days' rations to burden our shoulders with whenever we do move. It was thought we should move as soon as the railroad was repaired, but the cars are now running and still we are here. We have a brigade drill every afternoon, and to-day we commenced having company drill in the forenoon. Everything that we see here goes to show that the Army of the Potomac has an efficient organization. Sanitary regulations are rigidly enforced, everything that could corrupt the atmosphere being promptly buried. The energy and skill of our brigade and division commanders are such as the men of the 152d have seen nothing





CLARISSA RUTH (HOLDEN)  
HENSLOW 1855-†





like before. The health of the regiment is excellent, and the same is true of this entire army.

Augustus and I constitute a household. We have been building and have not yet finished. There are cracks to stop and a chimney to top out. Even now our fire-place does not smoke and we derive much comfort from our labors. However an uncertain prospect of enjoyment is a great discouragement to enterprises of this sort. We are our own cooks and regard ourselves as highly successful. We have no longings for the diet furnished by Contractor Walker. The government gives us dried apples and sugar and we make our own sauce. I don't think I ever enjoyed army rations so, and as for health I experience none of the troubles I used to complain of in New York. Augustus received a letter from your sister tonight, and an "Independent" from an unknown hand a few days ago. My *Semi-Weekly Evening Post* reaches me pretty regularly, and I have Virgil and four of Shakespeare's plays with me, and I know where to borrow a few such works. Thus far we have had little time for reading and writing, for we are too busy days, and we have wanted lights for the evenings.

The result of the elections is highly gratifying, and I cannot help comparing the present prospects of the government with those of a year ago. Then the National Administration entered upon the winter, having failed in its most important military projects, and with a vote of disapproval upon its policy from all the great Central States, yet in spite of these disencouragements, Mr. Lincoln preserved a consistent policy at once steady and progressive and now as a reward of constancy enjoys the fruits of its victory and the approval





of the people. I must confess that I think I see somewhat to admire in Mr. Lincoln, for this exhibition of constancy. Among the items of the election news I notice that our county (Otsego) has righted herself by a small majority, and that your city has honored the infamous McCunn with a judicial promotion. I am thankful that there is an appeal from the decisions of the Superior Court. The re-election of Recorder Hoffman is something of an offset, and we give you credit for a gain of one Senator and several members of Assembly. With Brooklyn we are pretty well satisfied.

I was sorry indeed to lose the promised pleasure of your tea party, but I hope to learn that it is to be convened again upon the return of the 152d, "when this cruel war is over." I cannot sufficiently express my thanks for the many kindnesses received at your house, the recollection of which is a daily satisfaction here at this great remove from all such sources of enjoyment. I should be very glad if a photograph of your mother should be sent to me here in the field if you honor this draft upon your good nature.

November 7—My light burned out last night and before morning we got orders to march, and now the post boy is calling for letters. We have marched towards the Rappahannock and made the greatest march I ever made in a day.

Truly your friend,

STEPHEN HOLDEN.





### 34. THE HENSHAWS OF MADISON COUNTY

In 1855, Ruth, twenty year old daughter of Joseph Holden, left Bull Run and journeyed about 45 miles west to Novum, Madison County, which lies just east of the Blue Ridge Mountains. While teaching school there, she was destined to meet her future husband, Fayette Henshaw.

#### LETTER FROM CLARISSA R. HOLDEN TO STEPHEN HOLDEN

Madison Co. Va

Saturday, May 8th, 1855

Dear Brother

I told you you should hear from me soon. this is not very soon but I could do no better. I left home a week ago to day. they were all well at home then. took the cars at Manassas Station rode to Culpepper a distance of 35 miles alone. (dont you think I am couragous) I was to be met at that place, and how do you think they came for me. with a horse for me to ride back, and a lumber one horse wagon to take my baggage in I had never rode horse back and I concluded I would ride with the baggage, they have a nice Carriage here that cost 275 dollars but were very busy using the horses and never thought but what I could ride a horse. all the ladies here can, and I am going to learn Three families employ me and I am to board at each place in proportion to the number of scholars each send (that will not





be quite as bad as boarding every week at a different place) their names are Carpenter, Early and Carr. I am staying at Mr. Carpenters now I have been in school four days, have had ten scholars, two little boys and eight girls some of them as large as I am. I am very well pleased with the school so far the school is about a mile from each house so I have to take quite a walk I am very near the mountain and it is very hilly about here, each one has so much land it makes the houses some distance apart. I am twenty five miles from Luray. the people here are regular Virginians and have heaps of niggers to wait on them when they say any one talks right smart they dont mean that they are eloquent but that they are great talkers, if I had not been living in Virginia and got used to the ways some I fear I should make some mistakes. the people here are very kind and agreeable and I am very well pleased with them. Last Tuesday I went to Madison Ct House with Mr. Carpenters folks it is quite a pleasant village 9 miles from here—I want to hear where Grandmother is going to live, and if Sarah has gone to Corning. I had a letter from Fred not a great while ago he was in Pa. then but was going home soon. Probably long before this do you know how matters stand between him and Sophia now if you do I wish you would tell me I should think it was time for them to either agree or disagree

My post office address is Leon Madison Co Va. The mail comes in here twice a week mondays and fridays. I should have writen to you in the first part of the week but had no chance to send to the office. remember I am in a land of entire strangers and want to hear from you very soon.





if you have any counsil or advice to give it will be thankfully received. give me all the Franklin news and tell me where Sue Noble is now. You need not tell anyone what salary I get unless they ask you do you think I could have done better than to come. please write to me very very soon I do not know who will write letters at home now I am gone

Very affectionately

RUTH

About 1890, the Sherburne Holdens drove with one horse 30 miles to Oneonta to visit Cousin Fred Wilcox and his wife Sophia. It took all day and was my longest journey into the world up to that time. Father and children walked up the bad hills. The marvel of Oneonta was the street railway half a mile long with its little cars each drawn by a horse. (J. H.)

Many years ago there were more negroes than whites in Madison County. Now there are several times as many whites as blacks.

Shortly before "Christmas Week," which in Old Virginia of ante-bellum days meant seven days of festival for both white and black, Ruth returned home to the Holden farmstead on Bull Run. The following Sunday she wrote to her brother Stephen of the junior class at Yale. He was evidently finding money scarce altho his kin in Old Warwick are thought to have loaned him some. The marine metaphor in which Ruth alludes to voyages and ports no doubt shows the influence of the century and a half in which the Holdens lived on the shore of the ocean at Warwick. Sixty years of inland life had not entirely effaced the memory of the sea among the Holdens of Warwick.





Pleasant Retreat, Dec. 9th, 1855.

Dear Brother

After a voyage of over seven months sometimes rather roughly tossed and sometimes borne smoothly along by the billows of the living world, I am again in port where I found all well and prospering. I closed school last wednesday and started for home thursday morning and arrived here about two o'clock. I had as pleasant a school as could be expected and never liked to teach as well before. I promised to return next march and stay about eight months and a half for the same wages that I had this year which will make it about \$170 dollars if I stay that length of time. The last day I was almost sorry I promised to return I was afraid that I never could leave there again giving such entire satisfaction as I now did I never saw pupils seem to dislike to have their teacher leave more, and the last day was a day of tears to many. The old people came in to see us close and the children got them to crying too. Seven months in succession is sometime to be confined in a school room and I am very glad to get where I can rest. We expect Randall before Christmas I don't know exactly when though, you have probably heard from him as late as I. I remember nothing of importance in his last, Phebe is attending school at Centerville yet. It is not exactly such a school as she ought to be at but it is better than none Tom I believe expects to go after New Years. Our folks dont know where Mr. Vaughn lives but you can inquire about him of Mrs. Bennet Holden at Warwick. If any of them old maids down there are







JOSEPH S. HENSHAW J36



JANET HOLDEN J232





about to make their wills tell them to remember me. I hope you will have a pleasant visit. Enclosed I send you \$25 write as soon you get this so that we may know if this arrives safe. write me a longer letter than your last was Very respectfully affectionately and in a hurry

RUTH

(as to the old maids at Warwick see 1 Holden Genealogy 403, Abby, Naomi, etc.?)

J3 or R64292.3 CLARISSA RUTH HOLDEN, born December 18, 1834, married Fayette Henshaw Feb. 26, 1857, and their home was built about that time. Mr. Henshaw was a farmer and served in the Confederate Army. He was born Nov. 17, 1824. She died Feb. 4, 1905. Fayette d. Oct. 1, 1882.

Three Henshaw brothers came from the "Eastern Shore" of Virginia about 1790 and settled in or near northern Madison County. One of above 3 had 4 sons,

1. Samuel
2. Thomas, of Kentucky
3. James, married 3 times
4. John, no children

Tradition says the Henshaws came from Connecticut or Canada to the Eastern Shore.

1. Samuel M. Terrill; children;

1. GEORGE
2. ROBERT
3. JOHN
4. FAYETTE
5. EDMOND
6. ANN
7. PATSY
8. ELVIRA



There is an article entitled "The Henshaw Family, Vol. 4 West Va. Historical Magazine 149-171 (1904).

The reports of the census of 1790 show that there were 40 Henshaw families in the United States at the end of the colonial period, averaging in size  $5\frac{1}{2}$  persons. Of these Vermont had 4, Mass. 11, Conn. 6, Maryland 1, North Carolina 12, Virginia 0. There were 155 Holden families in 1790.

Clarissa Ruth and Fayette Henshaw had ten children as follows:

J31: TERRILL HOLDEN

J32: EDMOND

J33: FAYETTE LEE

J34: NANNIE FRANCES

J35: ELLIE RUTH

J36: JOSEPH SAMUEL

J37: FREDERICK

J38: BLANCHE

J39: ALLIE RANDALL

J40: GRACE

J31: TERRILL HOLDEN unmarried, born June 14, 1858, died at Novum, August 4, 1927.

J32: EDMOND born Dec. 14, 1859, resides near Haywood Va. about 15 miles from Culpeper. For many years he was overseer of highways, including those in the mountain district. He has brown eyes, curly hair, is of medium height, wears a mustache. Married Nina Early, daughter of Thomas Whitfield Early and Laura Catherine (Hudson) Early. Edmond's farm of about 275 acres belonged to the father of Thomas W. Early who had two or three thousand acres of land. Thomas W. Early and Fayette Henshaw were







THOMAS HOLDEN J4



BELLE SUMMERS HOLDEN





comrades in the Confederate Army. There is a picture of these two, standing together in their military uniforms.

J321: PHILIP, born Sept. 24, 1889. He is in mercantile business, living (1929) in Charlottesville, Va. Married Emma Jones in 1913. Their children are

J3221: Charles Edmond, b. Nov. 23, 1915

J3222: Philip Brown, b. Oct. 28, 1917.

J322: LAURA RUTH, born Mar. 11, 1891. Was a school teacher. In 1914 she married Wharton Miller, a farmer. Children:

J3221: Lena Ruth born Mar. 25, 1916.

Wharton Miller is a Baptist and democrat. Farm of about 200 acres, belonged to his grandfather, Joshua Miller since about 1830.

J323: ROY EDMOND, born Sept. 23, 1892. On State Highway work 1928. He married in Sept. 22, 1928, Lettie Katherine McMullan. 1929 Res. Culpepper.

J324: NELLIE EARLY, born Dec. 5, 1895. Resides in Haywood 1928.

J325: LOTTIE MABEL, called "Sam," born July 22, 1898. Married Douglas McVeigh, Oct. 21, 1920, a farmer and lives in Stevensburg, Culpeper County (1928). Their children are:

J3251: Douglas, born July 23, 1922.

J3252: Nellie Mabel, born Jan. 31, 1927.

J326: JOHN, born Feb. 6, 1901, married Edna Kay about 1923. Besides 823½ I St., S. E. Washington, D. C. Street car conductor. Children:

J3261: Gerald, born June 1, 1925, called Jerry.

J33: FAYETTE LEE, unmarried, b. Feb. 28, 1862. Died Feb. 17, 1890.

J34: NANNIE FRANCES, born Oct. 31, 1865, died of Whooping Cough Dec. 22, 1865.





J35: ELLIE RUTH, born Jan. 9, 1867, unmarried, resides at Novum, Va. on her part of the homestead tract. She taught school 14 years. Resided in Norfolk 10 years as stenographer.

J36: JOSEPH SAMUEL, born Apr. 16, 1869, named after his grandfathers, Joseph Holden and Samuel Henshaw. Married Elizabeth Early, sister of Mrs. Edmond Henshaw. Joseph is tall, fair (blond) with black brows, gray eyes, weighs about 180 lbs. He has a farm of about 300 acres, one-half of which is a part of his parents' farm. He is a democrat, Superintendant of Novum Baptist Sunday School in 1928. Their children are (New Ideal Baptist)

J361: CLAUDIUS LATHAM, b. Mar. 17, 1903, died June 20, 1903.

J362: GLADYS TERRILL, b. Oct. 12, 1904.

J363: SCOTT NEWMAN, born Aug. 8, 1906.

J364: JOSEPH HOLDEN, called Holden, b. Dec. 18, 1908. Graduated Criglersville, H. S. 1929.

J365: GEORGE GREEN, born Apr. 1, 1912.

J37: FREDERICK, born June 27, 1871, resided upon the old farm of his parents at Novum, Madison County, Va. about 15 miles west of Culpaper. He had about half of the old Henshaw farm of 525 acres, giving him about 235 acres. He married Susan Johnson of Richmond about September 1911. She was a school teacher. He died May 7, 1915. Their children are

J371: ELIZA RUTH, called Ruth, born Dec. 10, 1912. She graduated in 1930 from the High School of Spartanburg, S. C.

J372: HELEN WOODFIN, born Mar. 25, 1914. Died May 10, 1929.

J373: FREDERICK, born July 31, 1915.







HOLDENS AT ELSINORE J4



EL SINORE ON BULL RUN





J38: BLANCHE, b. July 29, 1874, married Claude Twyman of Haywood, Va. Farmer; Republican, Baptist, New School. In 1927 sold the farm and moved to Criglersville. No children.

J39: ALLIE RANDALL HENSHAW, b. Apr. 30, 1877, died Aug. 21, 1898, of typhoid, unmarried.

J40: GRACE, b. Aug. 15, 1879, married Edward Chapman June 1, 1904, a farmer of Criglersville, Madison County, Va. No children. In 1928 he represented Criglersville which is the most northerly of the 3 magisterial districts into which Madison County is divided, in the Board of Supervisors and was chairman of the Board. He is Republican, Baptist of the new school.

### 35. THOMAS HOLDEN OF BULL RUN AND HIS POSTERITY

J4. Thomas Holden was born at South Hartwick, Dec. 28, 1837, died at his farm "Elsinore" on the east bank of Bull Run, Fairfax Co. Va. April 3, 1890. He moved to Virginia with his father, Joseph Holden, his mother, his brother Randall and his sisters Ruth and Phebe. His other brother, Stephen, never resided in the south, but made numerous visits to Virginia. Thomas spent nearly all his life after the migration on this farm except during his service in the Confederate army. He took part in the famous charge of Pickett's Division at Gettysburg, where he was wounded and captured by the Federals. While he was in the war hospital at Baltimore he was visited by his brother, Stephen Holden, of





the Union Army. He married Isabella Johnson Summers (called Belle), Feb. 28, 1872. She died at Herndon June 3, 1930. Her father William Thomas Summers was born April 1, 1819, in Fairfax Co. Her mother, Marianna Johnson, was born Mar. 2, 1822. Their eleven children were as follows:

J41. NANCY CLINTON HOLDEN, b. Apr. 15, 1874. Mar. April 15, 1896, Asbury Harrison. Res. Herndon, Fairfax Co., Va. Children:

J411. HOLDEN SHEPARD HARRISON, b. July, 31, 1902, who mar. June, 1929, Louise Rinker, formerly of Loudoun Co.

J412. GEORGE RAY HARRISON, b. Dec. 30, 1903.

J42. BETTIE HOLDEN, b. June 24, 1875. Married May 20, 1903, Col. Robert Hutchinson, a lawyer. Res. at Manassas, the county seat of Prince William Co., Va. Children:

J421. LAVINIA RUTH HUTCHINSON, b. June 20, 1906, who mar. Nov., 1928, Douglas Thorp of Warrenton, Va. Res. 1929, New Baltimore, Fauquier Co., Va. Child:

J4211. BETTY, born Mar., 1930.

J422. MARY ELIZABETH (called Elizabeth). m. Dec., 1928, Winston Wine. Res. 1929, Manassas.

J43 KATIE CLYDE HOLDEN, b. Aug. 15, 1876, mar. Sept. 12, 1922, Benjamin McGuire, who was born near Harrodsburg in the Shenandoah Valley. The children of Mrs. Virginia McGuire, the first wife, reside with them in Herndon as follows:

1. EDITH VIRGINIA, b. 1910.

2. RUTH, b. Jan., 1916.

3. BETTY FRANCES, b. Dec., 1918.

J44 RANDALL HOLDEN, b. May 31, 1878. Died in infancy.

J45 MARIANNA HOLDEN, b. July 7, 1879. Mar. Oct. 16, 1902, Clarence Fleming. Res. Centerville, Fairfax Co., Va. Children:







HOLDENS AT ELSINORE



FAIRFAX HOLDENS J4



*Figure 1. (continued)*



*Figure 2. (continued)*



J451 HOPE FLEMING, b. June 14, 1904. Mar. James Barron Nash. Res. 1929, Duke St. Extn., Alexandria, Va.

J452 BLAKEMORE, FLEMING, b. Sept. 2, 1905. Res. 1929 Knoxville, Tenn. Mar. June 28, 1926, Hallie Mickell. Child:

J4521 Virginia Belle Fleming, b. Mar., 1927.

J46 PAULINE ESTELLE HOLDEN, b. Sept. 24, 1880. Res. with mother 1929 at Herndon, Va.

J47 PHEBE HOLDEN, b. Jan. 15, 1882. Mar. April 9, 1902, E. Wood Weir. Res. Manassas, Va.

J48 JOSEPHINE COOPER HOLDEN, b. June 30, 1883; d. Dec. 4, 1891.

J49 THOMAS SUMMERS HOLDEN, b. Jan. 17, 1885. Mar. about 1916 Lela Smith. Res. DeLeon, Texas. Child:

J491 THOMAS J. HOLDEN, b. abt. 1916.

J4J WINNIE VARINA HOLDEN, b. July 23, 1886. Mar. Oct. 11, 1915, Raymond Nicholas Wrenn. He was born Sept. 9, 1884. Children:

J4J1. RAYMOND FITZHUGH WRENN, b. June 25, 1918.

J4J2. ROBERT HOLDEN WRENN, b. June 15, 1923.

J4J3. THOMAS RANDALL WRENN (called Randall), born Sept. 12, 1924.

J4K. GEORGE RANDALL HOLDEN, b. Nov. 21, 1888, d. Mar. 27, 1888.

J5. PHEBE HOLDEN, daughter of Joseph Holden. Married Reuben Finnell, Nov. 26, 1890. They resided at Bentonville, Va. He was the author of the book published about 1902, entitled "The Book of Revelation Interpreted." He died in 1915. She died in Herndon, Dec. 30, 1925.





### 36. SEQUESTERED OTSEGO IN 1875

The territory in which the Hartwick branch of the Holden family lived from the migration out of Rhode Island in 1794 until that to Virginia in 1852 is best described in a clipping pasted by Aunt Phebe or some other member of the household at Hartwick Hill in the "Holden Store Journal Scrapbook" at page 73. This article, written by Stephen Holden, follows:

Richfield Springs, July 27, 1875.

Editor Sherburne News:

The tract of country of which Oneonta is the business centre used to be called the "Sequestered Region." This region was brought into communication with the great world by the completion of the Albany & Susquehanna Railroad to Oneonta in 1865, ten years ago. Before that Otsego County was not touched by canal or railroad. During the ten years there has been a great movement of population from the towns lying back to the villages on the railroad. Oneonta owes its rapid growth to its situation between the mouth of the Otsego and the mouth of the Charlotte. Down the valley of the former comes the trade of the central portion of Otsego County, and by way of the latter that of the northern town of Delaware. There is also a large trade crossing the mountains from the valley of the Ouleout which at North Franklin is distant five miles from Oneonta. The railroad from Oneonta towards Albany follows the Susquehanna





to the mouth of the Schenevus, where is the junction of the Cooperstown branch, six miles, and there leaves the Susquehanna and runs up the Schenevus creek nineteen miles to East Worcester, the easternmost place in Otsego County. The Schenevus valley is narrow and the hills on both sides are high. On the southeast is South Hill, an unbroken ridge extending from the point between the Charlotte and the Susquehanna easterly to the border of Schoharie County, a distance of twenty miles. It is pretty equally divided between woods and clearings. The Schenevus has two affluents of some importance from the northwest, Elk Creek which runs through Westford and empties in near the village of Schenevus, and Parker Creek which runs through Decatur and joins the Schenevus in Worcester. Near East Worcester is Hudson's Lake, a beautiful sheet of water of thirty or forty acres lying at the foot of South Hill. A part of the waters of the Schenevus flow into it at the upper end and out at the lower. In this respect it is like the Geneva and others of the Swiss lakes. East Worcester is situated in a basin surrounded by high hills. The scenery here is more interesting than at any other place between Oneonta and Albany. The most noticeable feature is the Notch, through which the railroad passes from the Susquehanna basin to that of the North river. The watershed is about a mile and a half east of East Worcester. The Notch is best viewed from the door of the rear car of a train moving west. East Worcester is a busy place. It has a woolen factory, a paper mill, and a flouring mill from which large quantities of buckwheat flour are sent annually to the cities. Potatoes and buckwheat are the





principal crops of the border farms. The water power of East Worcester is excellent, owing to the reservoirs which have been formed by damming the Decatur swamps.

From the junction the branch railroad runs up the Susquehanna to Cooperstown, sixteen miles. This road charges five cents per mile and the cars stop on request of passengers to get off. The river scenery is very fine. The hills on the east are steep and rough; those on the west rise gently and are covered with well-cultivated farms. Five miles below Cooperstown, on the west side of the river, is the Hartwick Seminary, an Institution founded sixty years ago by the Lutherans. It is at once an Academy and a Theological Seminary. The buildings have been rebuilt and enlarged within a few years and present fine appearance. It is a singular fact that a village has not grown up around the Seminary. Of Cooperstown it will be difficult to say anything which has not been already said. The only change I noted was the removal of the First National Bank (formerly Otsego County Bank) from its old place at the east end of the town to the Iron-clad. Ever since the depot was placed at the west end of the town business has been setting in that direction. Still the charming part of the village is the east end, where are the lake, the river, and the grounds which the works of the great novelist have made classic. About half a mile below where the Susquehanna issues from the lake is a dam which raises the river sufficiently for boat navigation. Bridges have been thrown across the river by private parties, and the high bank of the river improved. Indeed this river bank seems to me the most charming





feature about Cooperstown. Here is the brick cottage of the daughters of the novelist, and the stone castle of Mr. Edward Clark of the Singer Sewing Machine Company. On the east side of the lake, just above the outlet, is Lakeside Cemetery, beautifully laid out in terraces on the hillside, and a little above that is a pine grove frequented by picnics. A fleet of little boats makes a lively scene on the lake. The steamer *Natty Bumpo* makes regular trips from Cooperstown to Springfield Centre, at the head of the lake, carrying excursionists and passengers for the Springs, and stopping on signal at Three Mile Point and Five Mile Point. On Monday afternoon it had about thirty passengers. The view from the deck of the steamboat was fine. In the surrounding scenery is a pleasing variety. The eastern hills are mainly covered with trees, and Mount Wellington, whose summit is about eight miles up the lake on the east side, is a solid forest. On the west from two to three miles up are the orchards and green fields of Pierstown, then a wooded hill extending several miles, and around the north end a rich farming country in the town of Springfield. I noticed on the east side, about six miles up, the white tents of a camping party. At the head of the lake is Springfield Centre in plain sight from Cooperstown. From there passengers are taken to Richfield Springs in an omnibus—seven miles through a rich country. The road passes between the Little Lakes in Warren, Herkimer County. These are two in number and perhaps each three-quarters of a mile long. The upper one is called Weaver's and the lower Young's. The creek which is their outlet empties into Otsego Lake.





Schuyler's Lake is in sight from Richfield Springs, but seems of little interest compared with Otsego. According to a recent and widely-circulated pamphlet of thirty-two pages setting forth the attractions of Richfield Springs, the place is seventeen hundred feet above the level of the sea. This is a bad season for watering places. There is a falling off in the number of guests, and those who come practice economy. It is claimed, however, that there is a better attendance at Richfield Springs than at any of the other watering places.

S. H.

### 37. SOUTH HARTWICK & MT. VISION

Stephen Holden of Hartwick Hill was apparently one of the leaders in the affairs of that town. His son Joseph was brought up in an atmosphere of rural political discussion which was continued when Joseph kept the store and tavern on the northeast corner of the road intersection at South Hartwick, which down to 1841 was, no doubt, the chief forum in "Sodom" for discussions political and otherwise. In the early days political questions were of absorbing interest to Otsego people and especially to the Holdens, who were Democrats down to the time of the Virginia migration. When the Republican party was organized, Stephen, son of Joseph, gave it his support, probably not later than 1854. In 1856 when life in "Sodom" is described in the following letter, Kendall's store seems to have succeeded the Holden store as a social center.





So. Hartwick Apr 19th 1856

Friend Stephen:

Last night I returned from Hamilton. I find myself feeling quite natural among the "old folks at home."—I have done a pretty hard winters work and feel satisfied, and that is enough—

I am writing this in Kendalls Store, in that old building where you and I have passed a good many happy hours—Frank is flying around fixing things so as to be comfortable in the "big house"—Sarah has just gone down street. I shall stop her when she comes back and tell her what I am about—

Thos. Wilcox is bustling around here about some "deakin skins"—Dea Fitch is fumbling over some garden seeds. Owin King is riding by. Peacocks are screaming and everything gives tokens of the accustomed enterprise and business of this distinguished place—Oh ennui! there is no place for thee *here*—

Arver is keeping tavern across the creek at the Johnson place, he and Seargents and Rockwell have bought the Johnson farm and divided it among them, in the same manner that unhappy Poland was dismembered. Thus move the fates—

Dr. Head, has returned to Hartwick Spencer Wright, Wn. Cook, Dea N. Matteson, Amos and some others are going or are gone West. Fred stays at Herringtons—I have not been to Hartwick Village yet. I understand Dr. Smith says there is no hope for Geo. P. though he still hopes—as do some of his friends—

A Mr. Teal has bot the West farm and has sold the flat to Seargents. he is going to cut off all the pine and then sell the farm. Too bad—





“Bob and Deal” St. John are keeping house for C. W. Rockwell. Mr. Rockwells, Jacksonville dam has gone out and came near taking the saw mill—As I am rather “nervous” and cant stay long in one place just now—and dont feel at all poetical you must excuse me with a short letter—I must deal in *facts* and not flourishes and gass.

I have a vacation of 5 weeks. Shall be around home

Yours

L. J. MATTESON

Mr. Stephen Holden

Note:

The former Harrington's, Jacksonville Hotel, still stands in 1930 at the Southwest corner of Main Street and West Street in Mount Vision. It would be hard to find a building whose architecture is more quaintly reminiscent of the early eighteen hundreds than this former inn. On its easterly front of some 50 feet, the main roof comes down to cover a porch and is supported by columns one story high so that the full sized front windows of the second story seem ornamental and for air, rather than of use in lighting the rooms. This ancient building is now used by Mt. Vision Grange.

Rafters who pole the Otego should moor their craft in Mt. Vision harbor while they walk north and south on Main Street and treat their memories to mental time exposures. On the east side of Main Street about 200 feet north of West Street stand the twin houses of Dr. Milton Wright. Each has a stately front of four white Ionic columns with identical ornaments along the cornice.





High on the east looms the pineclad mount.

Up the street on the other side just north of the Baptist Church stands the Dr. Bassett place, later the home of Amos Matteson, uncle of L. J. The Doctor's growing fame led him to Cooperstown where his three story brick mansion on Pioneer Street faces east toward the Library. The Cooperstown hospital bears the name of his daughter.

### 38. THE FAMOUS FRANKLIN FIRE OF 1855

Happening to read the following letter while the paper on Schools and the War was being printed, compiler has inserted it as a souvenir of the memorable fire at Delaware Literary Institute.

Franklin March 24th, 1855

Friend Stephen:

I am perfectly well aware that you are in my debt one letter but 'notwithstanding and nevertheless' under the present existing circumstances you will please excuse my breaking the common laws of correspondence. The "Old Jug" has taken its departure. It departed this life on Friday morn one o'clock. Dr. Clarke preached its funeral sermon yesterday. I shall stay here I think. Recitations will be held in the session rooms of the different churches until the old building can be replaced. My object in writing you now is just this I thought that hearing of the fire you would not write me and therefore I should not know what book of Heroditus it would be





necessary for me to read next term. I ask you again if you will please inquire as to that and write me again *immediately*. The Waterburian Library was wholly destroyed. Also the Independent and Institute Library. The "E. C." is safe also the Aurora and Excelsior. *Every thing* was burnt. All the boys' books and clothes had to go. Siglar escaped from the third story window. There were but 7 boys in the building at the time but they all escaped without injury—they losing all their books, clothes &c. Goodmans library of poetry and all his school books, trunk and all went with the old jug. Brooks lost his books but took his trunk home with him. I did not see the fire. I was at Charlotteville that night on my way back after vacation. Kerr is now thought to be at Mt. Washington. He is expected back on Saturday of this week. Has he been at New Haven during his tramp. Scovil's things were in the New Missionary room and were all lost.

*Sincerely* your friend

J. M. SCRIBNER Jr.

Note: The "Old Jug" was rebuilt. Its successor was still standing in 1928. Delaware Literary Institute, eighty years ago was a flourishing junior college. It might reasonably have been expected to develop into a full college and become the educational leader in Delaware, Otsego and adjoining counties, but the times were not favorable. The young people of 1930, in this automatic machine age, can have little conception of how hard it was in the eighteen fifties to wrest from mother earth a surplus beyond the money needed for food, clothing and shelter. Now, with





wealth widely diffused, when workmen's boys and girls turn collegeward, the time is ripe for the Unadilla-Susquehanna drainage area to have its own little Athens and fate seems to point toward Oneonta with Cooperstown as its satellite, or binary-star. Apparently Hartwick College will play the part in the coming years of the nineteen hundreds which in the middle eighteen hundreds, Delaware Literary Institute seemed destined to play.  
(J. H.)

39. AUNT PHEBE EXCORIATES THE REPUBLICAN PARTY

Hartwick May 23rd, 1856

Dear Nephew:

I have been waiting to see your Grandmother before i wrote i have not been to New Lisbon since February waiting to go when Stephen can spare a horse we are all well Stephen received a letter from you last week was glad to hear from you i want to know who owns the lot where the old house was torn down that you was to have a cane from do not believe there will be civil war if Pierce is elected President again if you could see what the Federals printed when Jackson was President you would not believe them now if they do call themselves whigs uncle Thomas Holden was a very strong Federal and i expect John Holden is some of them went so far as to print against Webster because he would not go all lengths with them i think it was after he was dead they printed it Webster was a federal but he was not unreasonable enough in his last days to suit the hot headed ones





if they had not been so unreasonable about slavery i think some of the slaves would have been better off i expect the abolitionists in this country have enlarged their stories to suit themselves they will not tell how good some of the masters be to their slaves i hope you will go home next vacation to see your fathers family Mary received a letter from Ruth she wrote she was going to have a vacation to meet you at home do not disappoint her i have had a letter from Randal

i hope you will see him too if you had been home lately i should have claimed a visit from you next vacation stephen has not hired any steady hand he hires by the day I saw Mr. Crandal last winter that used to print the Watch tower he said he had got in politics to where he started from *I THOUGHT HE COULD NOT BEAR TO HAVE A WOMAN TELL HIM HOW THE FEDERALS HAD CHEATED HIM CHANGING THEIR NAME TO REPUBLICAN IN THIS COUNTRY*

i went to New Lisbon the first day of June and come back next day your Grand Mother was not quite as well as she is some time but smart of her age i think she will write to you before long Josephs health is about as good as it generally is Mary Ann's health is better then it was last spring James Bow married a girl nigh Morris moved into Josephs house and works two thirds of the time for him please write to me soon as convenient i remain your affectionate aunt to Stephen Holden

PHEBE WELLS





40. **NEC TEMERE NEC TIMIDE****(Be Neither Rash Nor Timid)**

This motto has been in use by the Warwick Holdens for some decades, at least. Every good family was once thought to need a maxim to ornament bookplates and accompany the crest. This may have been introduced while Frederic Augustus Holden reigned as chief Holden genealogist, and was perhaps borrowed from the family of Lewis Latham, falconer to King Charles. Latham's daughter was the mother of Randall Holden, the emigrant. (Compare with the "Live Dangerously" of Nietzsche, cited pa. 16.)

With apologies to Dante, Bunyan and Nietzsche, one might paraphrase thus: On life's journey the path of least resistance seems the one most comfortable and free from danger but "wide is the gate and broad is the way that leadeth to destruction." The hedonist will rarely long be free from pangs of thwarted wishes.



#### 41. AN ENGLISH DICTIONARY ON FONETIC PRINCIPLES IN TRUST FOR THE PEOPLE.

It has long been realized that the dictionary is one of the most powerful influences working for or against improvement in spelling. The latest bulletin of the Simplified Spelling Board points out that Johnson's dictionary gave reform a great setback. In the Seventeen Hundreds, in these days, it is the happy fortune of the progressive movement that the leading copyrighted American dictionaries are either distinctly favorable to it, or at least not opposed. Those of the Funk & Wagnalls series list the forms recommended by the Simplified Spelling Board in regular alphabetic positions in the vocabulary, and not less important, respell all words for pronunciation in the fonetic alphabet which was developed under the auspices of the National Education Association as a pronouncing key for dictionaries and text books. It is understood that the "Standard" was induced to employ this key thru the solicitation of representatives of the N. E. A. after part of the then proposed "New Standard" had already been set up with a different key. It is reasonable to believe that the publicity thus given to this fonetic alphabet exerts a continuous influence upon the public mind, in a subtly penetrating way, preparing it to welcome change in the usual spelling in the direction of the fonetic form. The "Merriam Websters," while expressing sympathy with the reformed spelling movement, have not yet conformed to the orthodox N. E. A. key alphabet but still adhere to their own copyrighted diacritic system.





There is, however, an important class of dictionaries which remain wholly unreached by spelling reform and fonetic key improvement, namely, the cheap dictionaries which are sold at wholesale on the basis of the cost of so much paper, printing and binding, with no allowance for cost of compiling and type setting. In many cases these dictionaries are those whose copyrights have expired, altho this means an age of 56 years or more.

These dictionaries, which are of many styles and sizes, are sold in enormous quantities, probably from five to nine hundred thousand per year. The largest sales of all seem to be of dictionaries of size similar to that of the Merriam's "Webster's Handy Dictionary." A typical dictionary of this class is "Hurst's Webster's Dictionary," which is substantially bound in red cloth and contains 384 pages of three columns each, the size being 4 by 5½ inches. This dictionary could be bought in 1916 in Woolworth stores for ten cents per copy. The cost of production was then probably about five cents per copy. This kind of dictionary is the one kept in the desk by the typist and the home letter writer, mainly for use as a guide to spelling. Small as this book is, it contains many more words than are in the vocabulary which the majority of college graduates can command.

A small dictionary which, instead of being printed from worn and antiquated plates cast long before the Simplified Spelling Board issued its first bulletin or the "Scientific Alfabet" was settled upon, would be of an up-to-date and progressive character, and might, if sold at a low price, displace these older dictionaries, quite possibly attaining a circulation of many millions of copies before being superceded by a new model.





Probably some publisher who is now printing old line "Handies" and is therefore in touch with the channels of distribution would be only too glad to secure the use of the plates of such a new dictionary and to market the new product provided it was not too radical and did not pose as a "reform" dictionary.

There is a precedent for a dictionary prepared for the benefit of the English-speaking world without the aim of financial profit in Murray's "Oxford" dictionary and altho a comparison between that great work and the one proposed may be in the proportion of mountain to mouse, it may be that the suggested dictionary could be secured in somewhat the same way that the "New English" dictionary was built up, that is, by the collaboration of a number of persons who would find it a pleasure to contribute their bit to the editorial work. Little original work would be required since it would, no doubt, be found ethical and legal to draw from existing vocabularies, the main work being revision, and the selection of the most useful words.

If copyrighted, the copyright might be held in trust under arrangements which would permit of the release of the copyright when the original cost of manufacturing plates, etc., ready for printing the first copy, had been repaid and if the manuscript of a dictionary along the lines proposed can be secured there will be little difficulty in securing the funds required to get it ready for the press. The contents should be such as to make the book suitable for use in the schools, for which purpose an edition on good paper and at a higher price would be proper, and it should be possible to secure for it favorable comment from educators which could be used to promote circu-





lation. It may be that an original edition set up with large type would be best and that later a photographic reproduction into smaller type could be had, as in the case of the Sears-Roebuck edition of the Encyclopedia Britanica. Many words which are included in "Hurst's Webster" such as "cat" defined as "a domestic animal," might well be omitted on the ground that the spelling and meaning are widely known. This saving would permit the insertion of a few thousand words including personal and geographic names which are newly prominent and in general, all words whose inclusion would be most valued by the owners during the third decade of the twentieth century. In this way the dictionary would serve the added purpose of a "Supplement Dictionary" useful even to intellectuals who own a large copyrighted dictionary which may be ten or more years old.

It may be permissible, without indulging in too extravagant dreams, to point out that should this project prove a decided success, a larger dictionary of the existing 25-cent type would be a possibility or even eventually a cyclopedia-dictionary in several large volumes. Co-operative organizations for the distribution of commodities at cost have accomplished great things in England. A dictionary or cyclopedia-dictionary wholly dedicated to public service without aim of profit, which thru combined excellence and cheapness obtains anything like the general circulation thruout the English-speaking world that the Webster books enjoyed in America in the early part of the last century has a great field of usefulness. The eight million speakers of English of Samuel Johnson's time seem destined to expand to eight





hundred millions even within the present limits of English-speaking territory.

The spellings recommended by the S. S. B. would, naturally, be listed in regular alphabetical order as alternatively permissible and it is suggested that some pages might be devoted to a citation of the principal arguments for and against reform in spelling, tabulated in the form of a debate, with quotations from Lounsbury, Mathews, etc., on the one side, and from Johnson, Trench, etc., on the other. Particular emphasis should be laid upon the N. E. A. fonetic key alfabet. In the smaller "Standards" and Merriam "Webster's" the inside of the covers is used for advertising purposes as being the most conspicuous. This would seem to be the proper place to display the key alfabet, with exposition begun on the opposite page and continued by reference to some page within the volume. A serious defect in the ordinary small dictionary is the search for this key, which is required whenever the book is consulted for pronunciation. If the key alfabet was properly displayed on the inside cover, it should speedily be photographed upon the mind or it could be referred to instantly when desired.

(J. H. 1919)





## 42. LIBERTY AND SLAVERY CAPITALISM AND COMMUNISM.

For more than fifty years, Americans, except those in the South, have been taught the doctrine that slavery is always evil; that it always has been wrong and always will be wrong. In the nineteen thirties, relativity seems to have superseded evolution as the intellectual password of the epoch. George Herbert Palmer and others have discredited the old fundamental assumption that "The Nature of Goodness" is absolute. We are now told that good and bad are relative and variable with time-space and circumstances. It may have been an act of piety for King Solomon to provide a home for a thousand wives many centuries ago, but a bad thing to do so in the nineteen hundreds. It may have been good that monogamy and birth control prevailed in the Roman Empire sixteen hundred years ago and polygamy among the Teutons so that thereby destiny might be fulfilled and a civilization suspected of tending toward senile deterioration be freshened up by the new blood and ideas carried south by the conquering Nordics.

Slavery was a humanitarian advance. In early ages when wars were incessant, it was natural that all prisoners should be put to death. This seemed the only safe course with male captives, otherwise victory might be reversed in a future battle. But at some time in the past a more humane policy came into use in some tribes whereby women and children were allowed to live. They became slaves. As the boys grew to manhood they were not allowed weapons thru fear of disloyalty to the tribe on their part. They became workers, not warriors.





Slavery introduced a disturbing social complication which was handled better in some groups than in others. It proved the undoing of some peoples. Many abolitionists have asserted that it was sinful for our early American ancestors engaged in the African trade to exchange cargoes of rum for shiploads of slaves but it may be argued, on the other hand, that the transfer of these blacks from an environment where starvation, disease and the fad of some chiefs for decapitation had for ages destroyed lives with a swiftness which high birth rates could barely match. In their new homes it is true that men as well as women had to work but the great improvement for the slaves in the circumstances surrounding their lives in America is reflected in the increase of the negroes in less than 300 years to a number which is likely to reach a hundred times that of the original importation.

New times, new states of mind have made the old form of slavery obsolete and even swept away that old variety known as serfdom, whereby men were forced to work for masters. Serfs passed with the landed estate to which they were appurtenances, but could not be sold.

The working hours of most men in America today are spent in wage slavery, with this change: One has some choice of master and place and type of work thru the use of exchange tokens called money. Such liberty the worker did not have in non-capitalistic medieval Europe nor in ancient Egypt, Peru or Mexico. He has little liberty in the communistic Russia of 1931, where money is but little used.

So slavery, serfdom, and wage-slavery seem not always good nor always bad, but must be judged by their results from age to age. What,





then, should be the attitude of the humanist toward these means which permit the shrewd and planning classes to move the thoughtless masses much like pawns upon a checkered board? Should he not strive to be no parasite who absorbs the time of other men's lives and draws them on with money fortune brings to him, when he buys lands and houses, goods and service, a little here, and a little there, until the total sum of all the parts of human lives which he diverts to his own use is such that much beyond the hours of service by himself is taken merely to maintain the living standard of one whose adroitness or his father's skill in moving men and dollars on the board of life, cause men like serfs to heed his beck and call. But rather will he use men's time enough for wholesome food and clothes, and house, and treat the surplus as a sacred trust, earmarked for use where most good may result.

April 14, 1931.

JONATHAN HOLDEN





**NOTES**

Page 253, line 9: William A. Trow said, "In everything that had to do with the public weal he took the keenest interest" and if he were to have commented upon the extracts from his subject's papers which have been included in this booklet, he doubtless would not have vetoed the citation of the words of d'Alembert in his eulogy of Montesquieu written for the famous "Encyclopedie"; "The love of the public good, a desire to see men happy, reveals itself everywhere."

**BRANCH RECORDS OF HOLDEN AND  
ALLIED FAMILIES**

*A. D. 1930 1950*

**BIRTHS, DEATHS, MARRIAGES, PICTURES.**

Blank pages have been included for the insertion of dates of birth, etc., unmounted photographs, record of family reunions, visits, travel, graduations, changes of residence, etc. Immediate entry of all such dates and events is urged. When desired, they can first be written lightly in pencil to be later rewritten in ink by that family scribe who excels in penmanship. If blank pages become filled with notes, continue entries on blank margins of printed pages.



**THE SECOND EDITION.**

The original edition, on the title page, bears the date 1930, and on the reverse page "copyrighted 1931."—"This edition consists of 100 numbered copies"—"bound by Alice Reynolds." 100 copies were actually printed but only ten were bound. These were done in buckram by the Murphy Co. of Albany.

Since 1930 a few pages of additional material in notes and afterthoughts has accumulated so that one hundred years after the birth of Stephen Holden in 1932, it seems appropriate to issue a second "Centennial Edition" of the book copyrighted under the title "Cult of the Clan" which in the 1932 edition is styled "The Futurite Clan." This edition is to consist of thirty copies using pages 1-297 of the original printing with supplementary matter added and a somewhat changed title page.

Jan. 1, 1932

JONATHAN HOLDEN





**DISCONTENT.**

(Note to pages 16, 287, 295.)

History shows that after a long war, peace brought happiness and contentment, but during a long peace, discontent tended to multiply like bacteria in milk until some kings and emperors launched wars to lessen the danger of turbulence at home. Hildegarde Hawthorne writing on the theme "Discontent" (8 Reader's Digest 992, published, Pleasantville, Mar. , 1930), reports that her companion at a table in the cafe de la Paix in Paris, pointed out two passersby as Americans. "Why so sure"—"That mouth is a dead give away"—"The corners of their mouths drooped. It gave the appearance of faultfinding, of dissatisfaction"—"Discontented, envious possibly, but envious of nothing definite."

"I pondered. Why was this so? Too much for nothing, declared my friend. No vital interest. No need for any sacrifice of self."—"They haven't graspt the fundamental fact that what they want isn't to be given something, but to give. They want to be askt for something worth while."

"Askt for something. Isn't that, really, what we all want above any other desire? Something that demands our effort, our courage, our sympathy. Something that uses all of our being. It isn't 'having everything' that can content us.—"

"Emptiness is abhorred both by nature and the spirit. It cannot be cured by gifts, only by giving. 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE,' is not a rhetorical sentence. It is the sober truth."





**STRIFE OR THE SOFT SAFE WAY.**

(Note to page 15.)

When to choose peace and when conflict becomes a perplexing problem as factors shift.

JOHN MOORE TROUT in 141 Atlantic 720, May, 1928, writes:

“It must never be forgotten that social issues are troublesome issues not to be adjusted without those unpleasant reactions always aroused by creative thinking and constructive endeavor. So far as his own peace of mind is concerned, happy is the man who can keep away from such issues’ so there is always a very subtle temptation, often almost completely concealed, to seek refuge in cloisters of our own making and to magnify the importance of what is congenial—in other words as it has been rather strikingly put, to escape trouble ‘by joining the Cult of the Comfortable.’ ”



## NATIONALIZED THRIFT.

(Note to page 66.)

If a fund of \$10,000 were to be invested in 1912, under a trust providing that there should annually be expended  $1/2000$  or .0005 times the number of years since 1912, of the income, and that the remainder of the income should be accumulated and added to the principal, the following would be the progress of the fund approximately computed at the rates of interest assumed.

Number of years since 1912	Year A. D.	Assumed Rate of Interest for century following	The capital of that fund with its accumulation would amount to	The Expendable Income not accumulated. Amount per year
0	1912	3%	\$10,000	\$.15
10	2012	3%	\$187,000	\$300
20	2112	2.5%	\$3,420,000	\$10,000
30	2212	2.4%	\$34,000,000	\$127,500
40	2312	2.3%	\$292,000,000	\$1,500,000
50	2412	2.2%	\$2,131,000,000	\$12,000,000
60	2512	2.1%	13 billions	\$81,900,000
70	2612	2%	65 billions	\$400,000,000
80	2712	1.9%	273 "	\$2,184,000,000
90	2812	1.8%	976 "	\$8,100,000,000
100	2912	1.7%	2,928 "	32 billions
110	3012	1.6%	6,500 "	60 "
120	3112	1.5%	14,000 "	126 "
130	3212	1.4%	28,000 "	254 "
140	3312	1.3%	50,000 "	490 "
150	3912	1%	180,000 "	1,800 "





## THE FUTURE LANGUAGE.

(Note to page 82.)

In the short period of 15 years since the paragraphs at page 82 were written there have been remarkable shifts in the relative rate of increase. Some of these have been quite different from what the writer of the paragraph would have predicted.

1. English in 1916 seemed to be drawing away from all rivals with increasing momentum. In 1932 its annual percentage of increase is not much, if at all, in excess of half the rate of growth of 16 years ago.

2. Russian, including Ukrainian, seems to be increasing at a percentage rate twice that of English, or a million per year more in numbers.

3. German which was running a strong third in 1916 is slowing down to about half its former rate of increase so that in a few years it is likely to be passed by Spanish, which seems to maintain its rate of growth and to have reached 70,000,000.

4. French is stationary and apparently about to decline except in areas outside of France such as Belgium.

5. Italian under the leadership of Mussolini and with the cessation of emigration to America, has doubled its rate of increase and will soon pass French.

6. Portugese continues its rapid growth and should pass French, Italian and perhaps German, by about the end of this century.





The estimate at page 83 as revised for 1932 is:

	Millions Using	Per Cent An- nual Increase	Annual Increase
English	190	.9	1,700,000
Russian	130	2.0	2,600,000
German	80	.6	500,000
Spanish	70	1.0	700,000
French	47	.2	100,000
Italian	41	1.0	400,000
Portuguese	40	1.6	650,000

### WHEAT EQUIVALENT OF WAGES.

(Note to page 147.)

The daily wages of 1865 and 1912 in terms of wheat both seem fantastically antiquated when compared with those of 1932.

Year	Daily Wage	Wheat price per bushel	Daily wage buys quarts of wheat
1865	25 cents	\$1.50	5
1912	150 "	1.00	48
1932	300 "	.75	128



**FINANCIAL ENDOWMENT.****INDIVIDUAL AND FAMILY GROUP.**

(Note to pages 145-176.)

Early man consumed the natural fruits of the earth. He did not plow, plant or build but lived from hand to mouth. As human groups advanced in civilization, they made increasing provision for the future. The Indians who occupied the lands now within the United States had advanced beyond this primitive stage but had only attained a culture which enabled a population of about a quarter million to secure a living from this area which in 1932 supports one hundred twenty-five millions, after three centuries of white settlement and which before three more centuries have passed seems likely to support more than half a billion. These additional lives are possible only if the people of the country are provident and forward looking enough to make provision for remote benefits from present efforts. In the papers entitled "Cult of the Clan" and "Standards of Living," it was suggested that the survival and expansion of groups depended in a high degree upon whether their material requirements were simple, so as to be easily acquired and upon the thrift and forehandedness of members of the group.

The human mind requires a mental picture of an object to be attained if it is to be stimulated into effort. Vast sums have been spent by life insurance companies for commissions of agents and advertising, to exploit the market for their **ENDOWMENT POLICIES.** The insurance solicitor produces tables to show that an annual saving ap-





plied to the payment of premiums on his endowment policy will return a certain capital sum to the investor or his heirs at the end of 20 years. These policies are advantageous to those who otherwise would not save or who are unable to safely manage their own investments but since no small share of the premiums paid in the purchase of life insurance are required to pay the field solicitor and the head office, it seems important that our more responsible and competent young people should become familiar with the rate at which capital will accumulate when invested at interest. Such knowledge, if applied, should benefit the individual, his group and his nation.

Franklin in "Poor Richard's Almanac" and other writings was a pioneer in propaganda for thrift which he assigned a place of honor among the cardinal virtues which he listed in his code of conduct. (Page 120, No. 5 Frugality.)

The tables inserted here are intended to show the rate of accumulation of savings at interest which is possible for the individual or his family group. In 1932, a person engaged in a business such as farming or merchandising in which he employs capital can seldom borrow money at less than 6%. Money invested at 6% compound interest, doubles in about 12 years. A yearly saving of \$100 kept invested at compound interest in an accumulating fund at 6%, from age 21 to age 69, would total:

At age 21:	0
At age 33:	\$1800
At age 45:	\$5400
At age 57:	\$12,600
At age 69:	\$27,000





If at the end of this 48 years' period of accumulation, such a fund could be transferred to someone who, while adding nothing further to it from his own earnings, would keep it invested for another period of 48 years at 6% compound interest it would total:

After 48 years,	\$27,000
“ 60 “	\$54,000
“ 72 “	\$108,000
“ 84 “	\$216,000
“ 96 “	\$432,000

Six per cent is probably a higher rate of interest than will be consistent with safe investment during the coming century. Franklin in the accumulative endowment which he bequeathed for the benefit of Philadelphia and Boston based his plan upon a rate of 5%.

The young business man of ability, often finds that the capital invested in his business earns a higher rate than 6% so that in considering how much of his income to use for living expenses and how much to “plow back” into the business he might consider the rate of accumulation at higher rates such as 9 and 12%. It is unwise, however, for the ordinary person to seek such a return outside of his own business. Investments which promise such high returns are likely to result in a loss of the principal.

\$100 per year invested in a business which earns 9% compound interest accumulates thus:

At age 21:	0
“ “ 29:	\$1200
“ “ 37:	\$3600
“ “ 45:	\$8400
“ “ 53:	\$18,000
“ “ 61:	\$37,000
“ “ 69:	\$75,000





If it earns 12%, the accumulation would be:

At age 21:	0
“ “ 27:	\$900
“ “ 33:	\$2700
“ “ 39:	\$6300
“ “ 46:	\$13,500
“ “ 52:	\$28,000
“ “ 58:	\$55,000
“ “ 64:	\$112,000
“ “ 69:	\$201,000

### LIFE INSURANCE.

(Page 16, “Nietzsche says: *Live Dangerously*)

In 1857, Stephen Holden entered the junior class at Yale. The cost was little but he had less, so that he was forced to borrow, but not from Tom, Dick and Harry. Brother Tom was then too young to have any money but their oldest sister had saved some of her wages as a teacher. Stephen borrowed from Ruth (p. 269), from cousin John Holden of Warwick, R. I., and from George Kerr, head master of Delaware Institute in Franklin.

To protect his creditors, Stephen purchased insurance on his life. This remained in force while little by little he paid these debts. His salary as a captain in Grant's army was paid in inflated “greenbacks” and was larger than anything which he had earned before. With this he paid the last notes. Wars bring with them fiat money, favoring the debtor and penalizing the thrifty.

Stephen had starred in mathematics at Franklin and Yale and had studied the art of sales resistance (p. 110). After his debts were paid, he





let the insurance lapse and no high pressure salesman was able to manipulate insurance statistics so as to lure him into another policy.

High on Hartwick Hill, his cousin Stephen Wells, lacking the mathematical talent and training of Stephen of the Lowlands, fell a victim to the underwriters and from youth to old age groaned under the burden of the premium, which absorbed money needed for mortgage payments. After the foreclosure, the Lowland Stephen, then of Sherburne, refinanced the farm for the hill dwellers so that they were able to retain possession until repeated deaths brought to an end the tenure of the Hartwick Clan in 1931 after 137 years with no previous occupiers save the roving Amerindians. Requiescat in pace 1794-1931.

On previous pages (293) it has been suggested that so long as the present capitalistic organization of Caucasian society endures, an extra share of the means of attaining a larger life, more freedom of choice and more control over other men will belong to the forehanded and provident. Few who can save only when forced to meet life insurance premiums will be among the elect. How best to attain the potent but dangerous status of financial independence deserves close study. The man of steady purpose and reasonable prudence can seldom afford to sacrifice that liberal share of the income from his savings which is the toll taken by life insurance companies to pay their solicitors and investment managers.





**HIGH THINKING RARE WITHOUT PLAIN  
LIVING.**

(Note to page 154.)

Congressman Davenport (Professor of politics at Hamilton College and son-in-law of that native of Pleasantville who has achieved conspicuous celebrity as congressman, multi-millionaire, non-agenarian and subterranean traveller) in delivering the Wesleyan Centennial address (16 W. U. Alumnus 138) quoted from the catalog of 1831: "When will parents learn that money in the pockets of inexperienced youth is a suicidal dagger that oftener than otherwise destroys scholarship, character, health and life?" "There is a menacing heresy (said D.) in that which strikes at the heart of the college gold coast of today. Board in 1831 was \$1.50 per week." "It should be especially noticed, however," says an early bulletin, "for the information of those who may choose to adopt the same course, that more than one-half of the students now in the University board themselves at about half the price at the boarding house, chiefly on a milk and vegetable diet, and find it very conducive to health and comfort."



**JOSEPH HOLDEN.**

(Note to page 221.)

Phebe, daughter of Joseph and Nancy Holden, on Aug. 21, 1916, reported as to her parents, substantially as follows:

I estimate that when Joseph Holden was 30 years of age, he weighed about 140 pounds and was about 5 feet 6 inches tall. He had a fair complexion and light brown hair. He became somewhat heavier in middle life but thin later. He was a moderately lively talker.

His religious preference was for the Universalist denomination but he seldom went to church. He had had "an academical education, finished at Hartwick Seminary" (see page 278). He read "considerable," receiving by mail the weekly editions of the New York World (probably before the Virginia migration), Baltimore Sun, and the Freeman's Journal of Cooperstown (still published in 1932). "He was highly respected, was surveyor and magistrate, I think for the county, when living in Otsego. He was industrious, but a rather poor manager.





## NANCY (BROWN) HOLDEN

"She was one of the best and most devoted of mothers, interested in every good work." At the age of 30 she weighed about 125 pounds and was about 5½ feet tall. She became thin in later life. She was a moderate reader chiefly of the Bible and religious matter. She had a plain English education. When young, she taught in country schools. She was very desirous that her children should have good educations and did all in her power to aid them. Mother was an excellent housekeeper. We had good, well cooked food, furniture better than the average in the country in those days, and plain, neat clothing in the prevailing styles.





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APR 27 1940

NOT TO BE T  
FROM THE LIB

# The Holdens of Hartwick

THE FUTURE LIFE  
LIFE FOR MANY OR FOR FEW  
NATIONALIZED THRIFT  
WAR AND THE SCHOOLS  
AND OTHER PAPERS

BY  
Stephen & Jonathan Holden  
and Other Holdens of the  
Hartwick Clan

ARRANGED  
BY  
JONATHAN HOLDEN

CENTENNIAL (2ND) EDITION

OTSEGO PRESS  
COOPERSTOWN

1932





# Family Names

HOLDEN==HOLDEEN

A good name is a thing to be prized. The loyalty of the members of a family to their group naturally attaches to the family name. There are numerous surnames well known from the Atlantic to the Pacific which the majority of the possessors can trace directly back thru not more than ten generations to a single American ancestor. Persons having a family name of this character may well be envied. It is true that the man of the year 1927 may derive only a thousandth part of his biological inheritance from any one ancestor of ten generations ago but this does not destroy the psychological and educational value of a registered pedigree which connects the man of today link by link with some man of long ago. The continuity of the family name suggests to the mind the continuity of human life from generation to generation. Loyalty to the family name may be as effective in the cultivation of future-mindedness among the young of a group as the cultivation of reverence for the name and flag of a country is in promoting patriotism.

This is one reason why the genealogies of one after another of the old American families are being publisht. Eventually almost this entire field is likely to be covered except for the families whose names are so common as to make genealogical research impracticable.

Merritt in 1837 wrote; "It may be remarked, however, that from the increase of population,





the extinction of some names, and the creation of none others in their place, some have become so common, that, to avoid confusion a new coinage will, in no long period, be found necessary. It is certainly a perverse incident in the history of modern nations, that during the periods of scanty and stationary population, new names were bestowed in profusion; and that, at present, when population is rapidly increasing, and the list of names continually diminishing by the extinction of families, no means are devised for supplying the deficiency." Doubtless since Merritt's time new surnames have occasionally been invented and adopted but the trend in changes of surname seems to have been strongly toward the commonest surnames. Immigrants to the United States often change their names especially if they are long or hard to pronounce into the commoner American surnames. Usually when a man changes his surname because of some circumstance which he thinks casts odium upon the name, he chooses one of the common names for the very purpose of losing that identity which it is the true function of a name to preserve. These tendencies toward the concentration of the population in a few of the commonest surnames seem to require a counter movement in the other direction. If the 30,000 surnames estimated to be in use in English speaking countries were equally represented among the 160,000,000 people there would be an average of only 2,000 persons per surname which does not seem excessive, but Holden with 30,000 adherents is fifteen times as common as the average.





The estimated number of persons having certain surnames is as follows; (1916)

Smith	1,320,000	Johnson	560,000
Brown	760,000	Clark	548,000
Davis	572,000	Williams	508,000
Jones	571,000	Miller	507,000

The genealogy of the descendants of Thomas Kilbourn of Massachusetts, an ancestor of the Hartwick Holdens shows that this surname has split up since his time into over a dozen varieties. The genealogy of the descendants of James Hamlin of Cape Cod shows that various of his descendants have assumed the names Hamlen, Hamline, Hamblin and Hamblen without losing their standing and recognition as descendants of James Hamlin. From the particular variant form of the name Hamlin borne by an individual it is possible to tell to which branch of the family he belongs. From a genealogical viewpoint such variation is highly desirable as it facilitates search which is very difficult where the same identical surname is very common. The name of Randall Holden of Rhode Island, our earliest known Holden ancestor seems sometimes to have been spelt Houldon and sometimes Houldoun. The variant derivatives of Holden now in use seem to be the corruption Holding and very rarely Holdin, Holdine, Holdan, and Holdane. Halden and Haldane (half Dane?) are probably of different origin.

It is not unlikely that there will eventually be some form of universal registration with a permanent public record of essential data with regard to every individual. The value of this would be much impaired by the great frequency of the same name used by different persons.





Even a matter seemingly so unimportant as that of names should be regulated by rules of efficiency. As a nation's name and flag are useful as the tangible symbol upon which centers the loyalty of its citizens so it would seem, that a family name, possessed by a single family with its descendants would be an aid to family efficiency.

Suppose that the Smith family of Jonztaun invented and assumed a surname which had never been used before and undertook firmly to establish in that family a tradition to be handed down to its posterity from generation to generation that this new name should be made to represent the special devotion of a family to the ideal of family advancement toward superiority not in the old aristocratic sense but morally, mentally, physically and in all that makes for a human maximum in quality and quantity. Would not a nation composed of family units even moderately successful in attaining such ends, be a superior state?

The use of variant forms of Holden for different branches of the family is therefore suggested, for instance the form Holdeen to identify the Northern Westchester branch, J23.

September 16, 1931.

















